



# AMERICA

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### CHRONICLE

Home News: The Mexican Tangle—A Startling Report. Canada: Manitoba Elections—Protestant Inconsistency—Bastille Day in Montreal. France: Christian Schools in Paris—Disputed Elections. Germany: A New Aviation Record. Great Britain: Political Affairs—Woolwich Arsenal Strike. Ireland: The Ulster Disagreement—Four Armies in Readiness—Financial Aid. Mexico: The Crisis.....337-340

### TOPICS OF INTEREST

Men and Religion—The Young Man and the Priesthood—Societies of Catholic Doctors in France—Is American Masonry Anti-Christian?—The Open Pulpit in the Episcopal Church—The Home of the "Little Flower".....341-347

### COMMUNICATIONS

Medical Missionaries in China—Catholic Men

of Science—The Lesson of Crime—The Obligation of Frequent Communion—Do American Catholics Lack Leadership?—The Murder of the Archduke Franz Ferdinand.....347-349

### EDITORIAL

A Pointed Question—For God and Humanity—Hard Times and Divorce—An Ignatian Counsel—Catechism Centres—Twenty Favorite Poems—Seeing Ourselves.....350-353

### LITERATURE

The Key.....353, 354  
REVIEWS: Footprints of the Ancient Scottish Church—Ancient Rome and Modern America—Nantucket.

BOOKS AND AUTHORS: The July Irish Rosary—Hilaire Belloc's American Lecture Tour—Waiting—Nine Most Popular English Novels.

BOOKS RECEIVED:.....354-356

### EDUCATION

Catholic Education and the Immigrant...356-358

### ECONOMICS

The Amsterdam Stock Exchange.....358, 359

### NOTES AND COMMENTS

A Mexican Rebel's Letter to a Priest—Atrocious Crime Against a Catholic Foundling—First American Congress of Catholic Organists—A Boston Minister on the Seal of Sacramental Confession—Current Ignorance Concerning the Catholic Church.....359, 360

### CHRONICLE

**Home News.**—The attitude of the United States toward Mexico continues to be a much discussed subject. As yet nothing has come of the demand for an investigation, made by Representative Kahn, of California. This phase of the problem has not been forgotten, however. A resolution has been put before the Senate asking for an investigation with a view to deciding:

I. Whether any person, association or corporation in the United States is now or has been engaged in correspondence with those in rebellion against the Government of Mexico, in violation of the laws of the United States.

II. Whether any such persons or corporations have been or are now engaged in financing or inciting civil strife in Mexico for the promotion of their own interests or for any other reason.

III. Whether any agents of President Wilson have been or are now engaged in giving advice to the Mexican revolutionists relating to a method of evading the orders of the President against the shipment of arms into Mexico.

During the week the House was enlivened by a bitter attack on the Administration by a Republican Representative, who said in part:

The embargo on the shipment of arms into Mexico, solemnly declared by the President under authority of Congress, has been repeatedly violated, apparently without objection from, and probably through the suggestion, aid and connivance of, officials whose duty it was to enforce it. I realize how serious a thing it is to charge an administration with conniving at the violation of its own orders, but if this has not been done all along the border, then public opinion there has been grievously misled and misinformed. . . . As from the beginning down to the present time the Administration has sacrificed American interests, American lives, American prestige and American honor to its determination to aid the revolutionists and overthrow the Federal government, it is not to be expected that the path of honor and rectitude will

be followed in this matter. . . . A policy begun in inane vacillation, pursued in malevolent meddling, continued in truckling partisanship to the insurgent cause, and characterized all the while by insincerity, double dealing and Pecksniffian hypocrisy, finally closed the present chapter with a truly characteristic surrender of American rights.

This, though probably overdrawn, represents the opinion of a large number of people. The special correspondent of *Leslie's Weekly* expresses almost the same thoughts as follows:

It was impossible to deny the moral support that was extended to Villa and Carranza, but I could not believe there was any truth in the statements that the Federalists made and believed regarding physical support. They alleged that representatives of the United States Government were with the rebels to direct the campaign and that munitions of war were more or less directly furnished by the Administration at Washington. After ridiculing these wild tales in Mexico, what was my astonishment to hear them from apparently reliable sources in the United States—not made openly, it is true, but spoken of as something of which every good American should feel ashamed. When the whole truth is known about this matter there may be revelations that will surprise.

In the meantime there is no doubt that the United States did favor, officially, the cause of the Revolution, first by maintaining an inefficient patrol against ammunition smugglers along the Texas border, and secondly by officially lifting the embargo on arms at a time when it was most certain to embarrass the Huerta administration. Thus, either openly or by subterfuge, this Government was allowing insurrectionists against a supposedly friendly government, and who had not been accorded recognition as belligerents, to receive ammunition, a large part of which was under the ban of the Hague conference. It is notorious that the Villistas used dum-dum bullets. I saw many men wounded by them, and have picked up unexploded shells on the battlefield, in large numbers. The fact that they were being shot with bullets furnished from the United States was irritating to the Federal soldiers, but when they were torn and mutilated in ways too horrible for description by expansive bullets that bore the

stamp of American makers and had been shipped from the United States into Mexico without question, they became bitter in the extreme. Nor can they be blamed. They knew, as does everybody, that without the meddlesome interference of the United States they would have been the winners instead of the losers in a contest that would have ended months ago.

In time, no doubt, such accusations will be made the subject of an official investigation. Many Congressmen are determined to push the matter to the bitter end. Some of the Republicans are especially anxious to know how much money was given to Lind for his services. To the credit of the President be it said that he has taken some action to stop the excesses of the Constitutionalists. Late in June he listened to a protest made by the Christian Brothers against the ill treatment of Brothers in Mexico. This was followed by the murder of two Brothers and the imprisonment of eleven others. The American confrères of the persecuted Mexican religious sent another calm, dignified, convincing protest to Washington. The papers state that, as a consequence, our Secretary of State sent a sharp rebuke to the Constitutionalists. The President has demanded of Carranza an immediate constitutional election; cessation from fighting, as far as possible; amnesty for political prisoners; stoppage of the execution of enemies; observation of foreign indebtedness; payment of claims of legitimate character. So far Carranza has made no reply, and it may be that there is truth in Señor Rabasa's remark: "I am afraid forces are at work which will be pretty hard for outside interests to control." The President has notified the representatives of foreign Governments that no concession granted by Huerta will be recognized. The Huerta régime was, he argues, illegal and had no power to grant such concessions. The reply of England and Germany, two countries which recognized Huerta, is awaited with interest. So, too, is the outcome of our whole policy, for manifestly the hardest task is yet to come. Though Catholics are thankful for any small assistance so far given to the Church in Mexico, yet those of them, and they are many, who know the details of the wretched campaign carried on against the Church in Mexico by a certain accredited American, whose fanaticism is his most prominent trait, feel that the President owes a debt of justice, to say nothing of mercy, to many innocent, defenceless men and women. The bullets of the Constitutionalists have put some of these beyond the reach of human justice; others, however, languish in jail awaiting their fate.

The Interstate Commerce Commission has handed down its report on the affairs of the New Haven and Hartford Railway. The most important findings, as summarized by the New York *Tribune*, are:

*A Startling Report*

Boston and Maine despoilment. The inequity of the Westchester acquisition. The double price paid for the Rhode Island trolleys.

Recklessness in the purchase of Connecticut and Massachusetts trolleys at prices exorbitantly in excess of their market value.

Disposition, without knowledge of the directors, of hundreds of thousands of dollars for influencing public sentiment.

Habitual payment of unitemized vouchers without any clear specification of details.

Practice of financial legerdemain in issuing large blocks of New Haven stock for notes of the New England Navigation Company and manipulating these securities back and forth.

Fictitious sales of New Haven stock to friendly parties with the design of boosting the stock and unloading on the public at the higher "market price."

Scattering of retainers to attorneys of five States, who rendered no itemized bills for services and who conducted no litigation to which the railroad was a party.

Extensive use of a paid lobby.

Payment of money and profligate use of free passes to legislators and their friends.

Investment of \$400,000 in securities of a New England newspaper.

Regular employment of political bosses in Rhode Island and other States . . . to prevent them . . . from "becoming active on the other side."

Retention by John L. Billard of more than \$2,700,000 in a transaction . . . in which he invested not a dollar.

Inability of Oakleigh Thorne to account for \$1,032,000 of the funds of the New Haven.

Distribution of \$1,200,000 for corrupt purposes.

Unwarranted increase of the New Haven liabilities from \$93,000,000 in 1903 to \$417,000,000 in 1913.

Increase in floating notes from nothing in 1903 to approximately \$40,000,000 in 1913.

The papers have not been sparing of denunciation of the management of the road. "Glaring maladministration," "profligate waste of funds," "frauds on stockholders" are a few of the many expressions used in the public prints. The Commission itself does not hesitate to fix the blame and, in doing so, is not easy on the former president, whom it does not allow to hide behind Morgan and the Wall Street interests. At present there are threats of suits and counter suits. At this writing the road is open to suit by the United States Government, for refusing to dissolve. The difficulty arises over the condition of the disposal of the Boston and Maine stock. The bill passed by the Massachusetts Legislature, permitting the sale, contained a provision that each certificate must bear a statement that the purchaser agreed to sell his shares to the State at any time. The directors of the road refuse to accept such a restriction, contending that it makes sale on a fair basis impossible. As a result suit is threatened. The directorate will face suit in a Massachusetts court, brought by stockholders, for the recovery of a vast sum of money lost in the acquisition of trolley and steamship lines, Boston and Maine stock and so on. Other suits will no doubt follow. The whole situation is curiously complex and discouraging. Another great blow has been dealt to the confidence of people in the integrity of men who pose as "elders," "wardens," "Sunday-school superintendents" and what not.



**Canada.**—After electing the Speaker the Roblin Government will at best have a majority of no more than three or four. Hence another general election will probably occur before long. The Liberals

*Manitoba  
Elections*

have constructed a platform of fads so as to catch every wavering vote. Should they obtain office, they must leave some of them unexecuted. The destruction of the bilingual school will, however, be their chief policy, which means for them the destruction of the hated French-Canadian and his Catholic religion. It is worth noticing that the anti-Catholic Federal Government and Ontario Government are both Conservative, while in Manitoba the persecuting party is the Liberal; which goes to show that neither party cares about Catholics and their rights except inasmuch as these affect its prospect of holding office. Hence, the sure way to protect them is to have a number of members in every legislative body elected by Catholic votes and ready to turn out every Government showing itself hostile.

Magdalen College, Oxford, held a commemorative banquet lately, which the Prince of Wales attended. The first toast was: "Church and King," of which certain ultra-loyalists in Canada should take note. Moreover, the Government ought to be consistent in its treatment

*Protestant  
Inconsistency*

of us. If it be unlawful to wear the insignia of papal orders without permission of the Crown, this is because the Pope has the temporal status of a sovereign; for the Government interferes not with the wearing of other decorations. But if this be so, why is a cardinal with the status of a royal prince unworthy of a guard of honor?

The French colony in Montreal observes Bastille day with a very solemn religious celebration and a banquet in the evening. This year the acting French Consul-

*Bastille Day  
in Montreal*

General refused to attend the former on the ground that the Government is neutral in religious matters and requires him to be the same. The idea of neutrality he sets forth is a strange one; but let that pass. At the banquet he acknowledged the toast to the country as directed to the French Republic revolutionary and democratic. This provoked division. Some protested that the toast was to France pure and simple, others approved. Then came the fine reply: "We toast France born in the baptistry of Rheims." But then one asks obviously: Why choose Bastille day to do so, a festival purely revolutionary?

**France.**—Among the schools affected by the last decree against the Congregations are twenty of the diocese of Paris. Cardinal Amette has addressed a fine letter

*Christian Schools  
in Paris*

of protest to his clergy telling them that the schools thus deprived of their teachers must be maintained, no matter what the cost may be, since it is a question of the

children's souls. He therefore counts on the generosity of Catholics to provide the needful funds.

The Radicals are not satisfied with their victory at the polls. The sight of any one in the Chamber well disposed towards Christianity is insupportable and so they are engaged in annulling as many elections

*Disputed Elections* of such as possible, and of confirming the elections of their own supporters.

One does not look for favor at their hands; but it is painful to see them violating the most elementary principles of justice in the matter.

**Germany.**—The honor of holding aviation records, for which men often recklessly expose their lives, is short-lived. The world's altitude record established by

*A New Aviation  
Record*

Linnekogel was broken within a week by Heinrich Oelrich, at Leipsic.

The first report credited him with having reached a height of 7,500 metres, or 24,606 feet, in his biplane. Further investigation by the Leipsic University shows that the actual height attained was in reality 8,100 metres, since the measurements first published were reckoned upon a wrong basis. The altitude reached was therefore 154 feet less than five miles. The greatest height attained as late as the year 1910 was the record made at Pau, by Legagneux, who rose 10,499 feet. Of interest in this connection is the news that, in spite of all past Zeppelin disasters, the twenty-fifth craft of this type recently made its trial flight. It is called the "Jubilee Zeppelin" and was piloted by the aged inventor in person. His twenty-fourth airship is already in the possession of the German navy. In the meantime the interest taken in aviation by the German army is demanding a constant toll of human lives. Thus during the past week alone three deaths occurred.

**Great Britain.**—The fall of the Government majority to 23 on an important division was the result of deliberate abstention of Liberals dissatisfied with the Budget or with the Government's weakness in dealing with Ulster. Some of them

*Political Affairs*

were actually in the House, but refused to leave their seats to take part in the division. The incident has shaken the Government badly. Mr. Lloyd George told a women's meeting that there will be no dissolution this year. Lord Robert Cecil told a similar meeting that Woman Suffrage will be part of the Unionist platform when the election comes. The Suffragists keep up their bomb-throwing, picture-slashing, minister-assaulting, and other such lawlessness, and defy the courts when brought before them.

A machinist in Woolwich Arsenal was told to construct some machinery on a bed of masonry laid by a non-union man who, it is claimed, was a blackleg, *i. e.*, one brought in to replace a union man. He refused and was dismissed; whereupon all hands, some 10,000,

*Woolwich Arsenal  
Strike*

went on strike. The Government met the Union representatives in conference and agreed to the following terms: The whole dispute to be submitted to arbitration. The machinist in question is to go back to work, and whatever the result of the arbitration, neither he nor any other is to be punished for his part in the affair. The men are to continue on building work already finished in part, provided no further blacklegs are brought in. The men are naturally well pleased with their victory.

**Ireland.**—In spite of several conferences on the Ulster question, no definite agreement was reached, and the position remains unchanged. The Cabinet held two meetings to discuss the matter, and Premier Asquith presumably reviewed the situation in his audience with the King. In the communications between the Prime Minister, Sir Edward Carson and Bonar Law, it is reported that views were exchanged in regard to the exclusion of the whole of Ulster from the operation of the Home Rule Bill.

According to report, King George will throw his influence towards the side looking for an amicable adjustment. Ireland has now practically four armies within her borders, the Ulster Volunteers, 110,000 strong, ready, it is said, to resist by force the inclusion of the province in an Irish Parliament; the Irish National Volunteers, about the same number, determined to fight for Home Rule for a United Ireland; the Royal British troops of the garrison towns, and the Irish Constabulary, organized, drilled and armed on a military basis. The tension is high. The Nationalist shopkeepers in Leitrim have notified the Belfast manufacturers that they will not buy their goods if the anti-Home Rule agitation is kept up.

The president of the United Irish League of America and Canada, after a meeting of the national executive committee in the Knickerbocker Hotel, New York, on July 16, sent a cablegram to John E.

Redmond, telling him that in one day the Irish Catholics in the United States had raised \$100,000 by popular subscription for the cause of the Irish Volunteers. Massachusetts and Pennsylvania led the way with \$25,000 each.

**Mexico.**—The Mexican difficulties have now reached a crisis. Huerta has resigned; Villa and Carranza are triumphant. It is idle to imagine that this means an end of war and the wretched carnage that has disgraced civilization for the last seventeen months. Passions are still running high, battles are still waged. San Luis Potosi fell to the Constitutionalists some days after Huerta left the capital; three factions, Constitutionalists, Federals, Zapatistas, engaged in a prolonged combat at Acapulco. The Zapatistas, moreover, continue their unbridled

rapine and pillage. On July 18 they raided Contreras, some twelve miles from Mexico City, robbing and then burning the houses. The inhabitants of neighboring villages are fleeing northward for protection. Zapata shows no disposition to lay down arms permanently, and as he has a large force under his control, great trouble may be anticipated. Besides this, Cardenas and Orozoco have started a new revolutionary movement. Reports have it that 4,000 men have already joined them. This further complicates an already complicated situation. Meantime, Carranza and Villa have come to a determined conclusion regarding their future policies. They do not agree on all points, and an intimate friend of the latter has declared that if his plans are not carried out another revolution will be inaugurated. For the present it looks as if Carranza has the upper hand. He has sent 7,000 soldiers to Mexico City under command of his brother. Villa and his staff, on the other hand, have gone to Chihuahua. No doubt, Carbajal, the provisional President, will turn over the reins of government to the Constitutionalists at the first word of command. Though Villa and Carranza differ on many points, yet they are agreed on their policy towards the Church. That is to be persecuted. Outrages against priests and members of religious orders still continue. One venerable bishop is forced to sweep the streets under the guard of Yaqui Indians. Two of the most prominent Christian Brothers were shot recently and eleven others were cast into prison. On the whole the outlook is far from hopeful. If Carranza becomes President some of the greater European powers will not recognize him. Then there are Huerta's concessions to foreign capitalists to be considered, and a thousand other items that will easily lead to serious misunderstandings. Last of all the character of the men now in the ascendancy gives little hope for future peace. Carranza has already been denounced for lack of probity. He is, too, a member of "cientifico" class, incapable of constructive policies and without strong influence in the army. Of Villa, *Leslie's Weekly*, under date of July 9, says:

Imagine, then, the Wolf of the Sierras set to guard the Mexican sheepfold! Villa may have been a picturesque bandit, a sort of Mexican Robin Hood, as his apologists would have us believe, but a bandit he has been from his youth up. He is a robber, a murderer and a rapist. It is not on record that he has done an honest day's work nor earned an honest dollar since he took to the mountains at the age of sixteen years, with the blood of an officer of the law on his hands. That he was a bold bandit and a successful one is admitted. Then, as now, he was in strength, cunning, courage and resource, far superior to his fellows. Then, as now, his instincts were brutal. He killed wantonly, he took by force the women who pleased his eye: the property of any man whom he could overcome was his. Then he stole by night and by stealth. Now he confiscates in the broad light of day, and by decrees. Not in one essential thing has he given evidence of a change of heart.

This is but a repetition of what has been said over and over again by most reliable authorities.



## TOPICS OF INTEREST

## Men and Religion

The Catholic Church is the greatest conservator of law and order in the world to-day. Her age, her well-defined doctrines, her fixed and unchangeable dogmas, the beauty of her ritual, the splendor of her ceremonies, her power and influence, her care of the poor, and her protection of the weak and afflicted, her perfect organization, and her rigid, yet reasonable discipline, compel the respect, and to a great extent, the admiration of men. Even those who deny or dispute her divine origin and commission, point to her as a high type of an efficient, human institution.

The Jewish faith commands respect for reasons similar, if not the same. The religion of the Old Law, with its consistent principles, its antiquity, history and liturgy, excites sentiments of wonder and respect in the breasts of men. Men of no religious convictions or of vague ideas on the subject, dismiss the matter with the declaration that either the Catholic or the Jew is right, the Protestant being relegated to the rear.

It is, however, difficult to state with accuracy the attitude of men towards Protestantism as a religious system. The "57 varieties" of its scattered and divided sects, its lack of chart, compass or pilot, the dissension between pulpit and pew on matters of vital import, the prerogative of "private interpretation" without impairment of good standing, go very far to rob Protestantism of the respect that might otherwise be accorded it by those not its adherents. Nor do its adherents always know exactly where they stand.

There is a class, however, in the community, of goodly numbers, too, professing belief in a God more loving and merciful than just and exacting. These men are unattached to any church and know no form of worship. They are generally respectful towards all forms of religious belief. Tolerant is, perhaps, a better word with which to describe their attitude toward religion. They have lulled themselves into the belief that their broad-mindedness or liberality of thought will, like charity, cover a multitude of sins. They are good-natured, easy-going citizens, who gaze approvingly, and it may be patronizingly, on all religions and creeds. "They are all selling the same goods, the difference is only in style and pattern," is the off-hand, thoughtless way they sum up the situation. All decent fair-minded men respect sincerity in others. It is but a step forward from this attitude to one of respect for the ennobling influence of religion in general.

The normal, right-thinking person has reached, as a rule, the practical and logical conclusion that "The man who counts is the man whose religion is in his heart; the man whose religion is in his frock coat or tall hat is not noticed in the passing throng." While the man without

religion is a moral bankrupt, the man whose religion is in his wife's name is on the verge of bankruptcy. She may pull him through. Many a good wife has accomplished this fact. Men of no faith, boastful of their hardheadedness, look critically and solely for results. Religion to command their respect or admiration must show results. The writer knows men without religious convictions of any sort, who insist that the help in their homes be practical Catholics. Experience, they declare, has amply demonstrated the soundness of their judgment in this regard. A friend of the writer, a Protestant in his boyhood and agnostic in his early manhood, regretted, after an unhappy marriage, that he had not wedded a Catholic, who, as he expressed it, "would have been a home-loving wife with children at her knee." He might not have made a model husband, but his bitter experience taught him where to seek a model wife. Catholicity appeals to these self-centred men because it shows results. Good help and good help-mates are among the products of its teaching.

The influence of religion once implanted in the human heart is not easily eradicated. The writer shall not soon forget an incident he witnessed in a sleeping-car several years ago. A mother ranged her three small children on their knees in the aisle beside their berth. All said their simple prayers aloud, beginning and ending with the sign of the Cross, and the little ones were then tucked into bed. A fellow-traveler, a stranger of middle age, who had also been an interested spectator, beckoned the writer into the "smoker," and with a noticeable catch in his voice, deplored the fact that for years he had been utterly neglectful of his mother's training. He had not quite recovered his composure when we parted for the night. These are but typical illustrations of how closely religion is interwoven with our every-day life.

After all, the man whose life reflects his religion, who practises what he professes, is the real moulder of public opinion, and incidentally compels respect for the religion that inspires his actions and controls his conduct. His religion dominates his activities, influences his daily life and purifies the social, commercial and professional atmosphere he breathes. It unconsciously, but none the less positively and favorably, impresses itself upon all with whom he comes in contact. It is the force of good example which is bound to make converts.

Respect for religion, in all probability, is not diminishing, but that it is noticeably increasing is indeed doubtful. Nor is a steady increase to be expected under existing conditions. Indifference to religion is one of the black marks of present-day radicalism. Our system of public education, tolerated because non-sectarian, but a constant menace to social well-being, because godless, is largely responsible for this condition. Culture without conscience is a pagan accomplishment. We are graduating thousands of pagans—not all of them cultured—every year. Men of all religious beliefs, and of none, realize the impending danger and admit that Christian education is

the only available and effectual weapon of defence. Dr. Brownson, years ago, declared that if our form of government were to endure, it would be through the influence of the Catholic Church. It is not too late, though none too early, to lay his words to heart.

Men and religion are a combination in restraint only of that trade, forbidden alike in morals and in law. It is a combination not only sanctioned, but commanded by the Founder of Christianity, and is epitomized in the simple and all-embracing edict: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." It is the only combination that guarantees a solution of the perplexing problems of our complex civilization. Considering the virulent attacks made upon it, the buffetings to which it is subjected, the demoralizing effects of Socialism, wrong education, wrong thinking and sham reform, the wonder is that religion is accorded as much respect as is paid to it in the world to-day.

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### The Young Man and the Priesthood\*

When Lord Dufferin visited the Grand Seminary in Montreal, the thing that impressed him most was the fact that the students were happy. "What an extraordinarily jolly set of chaps you have here," he said. "One would somehow have expected them to be gloomy." I have heard a United States Senator say almost the same thing at Dunwoodie. In fact, it is the one comment that never fails to be made when a non-Catholic gets a peep at seminary life. Recently I had a conversation with a man whom I consider the ablest magazine editor in the country, Mr. Edward J. Wheeler, of *Current Opinion*. He said: "The one firsthand fact that impresses me most about your Church I have learned in a few visits to Dunwoodie. Those future priests of yours are fine fellows—manly, earnest, intelligent looking—and with such amazing buoyancy of spirit."

There need be no doubt in the mind of any youth that he will be happy in seminary life if he belongs there. *If he belongs*—there's the rub. How is a man to know whether he *belongs* or not? And this question is of special importance when put, not by lads in school under care of religious teachers who can guide their choice, but by older youths who have missed their chance, so to speak, and have a good deal to risk if they go back to pick it up again. There is a good number of such men. Some of the best priests in the country are persons who made a late start, and most of them are inclined to look on it as a blessing.

But how is a man to know? The best advice he can be given is to talk it out fully and freely with some experienced priest. This article, brief and general, can not settle the matter for any individual. Vocations are not

decided by volley-firing, but by sharp-shooting. However, some suggestions may be made as to the sort of man who should, or should not, entertain the notion of entering the priesthood, and as to the sort of difficulties he will have to face.

Age counts for much. In a general way, thirty will stand as the deadline, unless a man has already received a large part of the necessary education, and has remained in secular life to try himself. Other cases will be rare exceptions. Absolute innocence all one's life, though highly desirable, and very frequently present in candidates, is not an indispensable requisite. Penance has taken its place in some priests, even in some saints. St. Augustine is the shining example. Without long-trying virtue, however, no man should dream of trying for the priesthood. This is a matter for the confessor to settle, with whom one must be absolutely frank and open.

Learning is a stumbling-block for many. But there are bishops who will take men with the minimum of this if they are satisfied that they possess sterling character. The minimum, I should say, is sufficient knowledge of English to avoid blunders in speech; of mathematics to keep accounts straight; of Latin to translate their theology. The Latin is the high jump, and many a man balks at it. The opportunities to study it are too few. Catholic evening high schools should supply it. There were formerly opportunities to get through as a pupil-teacher, but there are few left, save an odd chance in Canada perhaps. If a young man can get a position as sexton with some friendly priest who has the time, he can acquire enough Latin in two years to go on. With strong recommendations as to character, a good man can have himself adopted by some Western bishop who rightly counts missionary zeal as the first requisite. The seminaries are all remarkably kind in their dealings with such a candidate. If he can keep up at all, they will help him along. In most places they will even shorten his course from six years to five, or even four.

The main point to consider is character. If a man is the right kind, and wants to be a priest hard enough, he can overcome the difficulties without too much trouble.

Piety, in the sense of a capacity for fine feelings in this domain, is an excellent thing, and always desirable, but rather difficult to estimate as a factor in priestly vocation. The feelings run dry so easily. Religion, in the stiff sense of duty, responsibility to God, is a much surer quality. In fact, I should put first amongst the qualities required in a candidate for the diocesan clergy that of *trustworthiness* or *reliability*. The fact that a man never made a success at anything else I should consider a definite barrier against his trying for this. If his lack of success were due to a singular unworldliness, and this were accompanied by ardent and sustained devoutness, a place could be found for him in some body of religious. There is no place on the mission for the sort of man of whom his present employer or partner is glad to be rid.

\*The eighth of a series of vocational articles.



Granted the existence of the necessary qualities, there is still ground for hesitation. It is "a hazard of new fortunes." One is afraid of one's self. The desire to change may be due to fickleness, and fickleness never lands a man anywhere except in the mud. Is there any way of testing oneself? Yes. A young man can easily test both the solidity of his character and the stability of his intention by taking up a manner of life as nearly priestly as he can make it. Mass every morning, frequent Communion, attendance at devotions, reading of pious books: these on the personal side. And on the social side of religion interest in practical parish affairs, active membership in the St. Vincent de Paul Society, visits to hospitals or prisons, or organizing catechism classes for neglected children. Any young man of fair intelligence and good character who can follow a manner of life such as this, and keep it up, need have no fear about the reality of his vocation to the priesthood.

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#### Societies of Catholic Doctors in France

Up to 1880, the indifference of doctors, taken as a body, to philosophical controversies, religious beliefs and religious practices was proverbial. For many years this state of things remained unchanged, for, in spite of the endeavors of a few isolated individuals, no corporate action was taken by Catholic physicians. Lacordaire had indeed sketched a program of a Catholic medical association for Dr. J. P. Teissier, but nothing had come of it; but in 1875 the *Conférence Laënnec*, the program and leading principles of which are given farther on, was founded at the initiative of Father Hubin, S.J., and is still flourishing under the influence of his successors.

It is among associations of Catholic medical students that members are to be recruited for the *Société médicale de Saint-Luc*, which itself was founded at Le Mans, September 27, 1884, on the feast of SS. Cosmas and Damian, by Dr. Jules le Bêle, assisted by eleven fellow-doctors from Paris, Lille, Angers, Rennes and Besançon. Since then the *Société médicale de Saint-Luc* has had a noteworthy growth in France, where it numbers 1,500 adherents. It is found, too, in England, and the British Colonies, Ireland, Canada, United States, Belgium, Italy and Spain.

Conferences for medical students have existed in France for more than 30 years. At Paris we find the *Conférence Laënnec* and the *Conférence Fonsegrive*, at Nancy the *Conférence Baraban*, at Lyons the *Conférence Jamin*, and at Marseilles the *Conférence Augustin Fabre*. The program of the *Conférence Laënnec*, which follows, may enable the reader to know and appreciate them all, for all have more or less the same organization and the same principles.

The *Conférence Laënnec*, a group of *Jeunesse Catholique*, admits only medical students. The object its founders had in view more than thirty years ago has never changed, *viz.*, to give young men who come to Paris for their medical studies the means of remaining faithful to all their religious duties while preparing themselves to become useful men and militant Catholics. At the age when faith and morals run the greatest risk the students find at the *Conférence Laënnec* whatever can most thoroughly secure them against the dangers to faith. There are friends closely united by a manly piety, periodical services which invite to a regular reception of the Sacraments and religious instructions on the foundations of our belief.

Laënnec (1781-1826), an illustrious doctor and a sincere Catholic, was the personification of the union of faith and science. It is to affirm its determination to walk in this great man's steps that the *Conférence* has taken his name. This name alone is a program. The *Conférence Laënnec* provides the medical student with all that is necessary for the various examinations and theses. There is a library at hand, carefully stocked with the most recent medical publications, skeletons, and so on, a small chemical laboratory, a microscope and a very rich pharmaceutical collection; while house surgeons in the hospitals are ever ready to guide the younger members in their work. The successes of the members in the various competitions show how excellent a training they give one another. To accustom the young men to the practice of charity and to social activity the *Conférence Laënnec* invites its members to help in various apostolic works: parochial patronages, visits to the poor, evening schools, and to take their share in the proceedings of the *Association Catholique de la Jeunesse Française*. The order of the reunions is as follows:

Third Sunday in the month, Mass, with a short sermon, 8 a. m. (Every Sunday Mass at 8 and 9.) The first Monday of the month, meeting for charitable purposes; the second, medical lecture; the third, social gathering; the fourth, medical lecture. The first Friday of the month, Mass, 7.30 a. m. Full reunion, notices, apologetical discussion, 8.30 p. m. Special lectures in *internat externat* medical practice, in Physics, Chemistry and Natural History, 8.45 p. m. All these meetings are optional; but a regular attendance is highly recommended. It is the only means of profiting by the moral advantages the *Conférence* provides. The libraries and study rooms are open every day from 8 a. m. until 11 p. m. The annual subscription is 30 francs; *i. e.*, 20 for general expenses, 10 for the library and entertainments. A contribution of 50 centimes is also given yearly for the *Association Catholique de la Jeunesse Française*.

The spirit which animated the founders of the *Conférence Laënnec* also animates the statutes and acts of the Society of St. Luke, SS. Cosmas and Damian, founded at Le Mans in 1884. This Society, as circumstances offered, has founded committees at Paris, Lille,

Nancy, Lyons, Marseilles, Toulouse, Bordeaux, Nantes, Rennes and Rouen. Sections have been constituted in the Vendée, Cantal, Champagne, Savoie, Dauphiné and Puy de Dôme, to facilitate the annual meetings of members or the thirty-six hours' recollections at La Louvesc, N. D. de Hautmont, and Rocamondour. In those reunions a special place is reserved for holy Mass, prayer, study and social entertainment, varying with the different regions. The activity of the St. Luke Society has not been restricted to speculative questions. The Society has asserted itself in every possible line; here are a few examples:

(1) The Mass said for the members who died at the fire of the Bazar de la Charité. (2) The organization in 1904 of the medical pilgrimage to Rome to assert their full devotion to Pope Pius X. (3) The energetic campaign conducted at Lyons by Dr. Eugene Vincent, and at Paris by the General Council of the Society to protest in the name of 3,000 doctors against the proposed closing of the Basilica and the piscina at Lourdes, which was an infringement of the liberty of the sick. Out of these 3,000 many did not belong to the Society, several even were unbelievers. The story of this campaign has been graciously handed over by Professor E. Vincent, of Lyons, to be sold for the profit of the Basilica. Extracts have been published in the *Eclair* (1906), *Salut Public de Lyons* (1906), *Croix* (1906). (4) The annual celebration at Montmartre of the solemn Mass of St. Luke on October 18th, at which about 200 doctors are present. (5) Individual protestations as to the liberty that should be left to doctors in the choice of their nursing staff. (6) The campaign conducted in the press, in the French and Swiss medical societies, against abortion and neo-malthusianism. (7) The foundation of an *Oeuvre d'assistance médicale* to aid members of the Society. (8) On several occasions confrères of St. Luke have given series of lectures to young missionaries and to hospital Sisters. (9) At the recent Medical Congress at London, 1913, Dr. Kenneth Stewart, President of the Society of St. Luke in London, and Dr. Pasteau, Vice-President of the Society in Paris, invited all the Catholic doctors present at the Congress to assist at a Pontifical High Mass, and at an audience granted to them by Cardinal Bourne at Westminster Cathedral. One thousand doctors responded to this invitation, which was posted up in the Congress rooms. (10) The medical campaign for the restoration of nursing Sisters to the hospitals. Lastly, a petition for the process of canonization of Dr. Laval, who died in the odor of sanctity as a missionary of the Congregation of the Holy Ghost, has been signed by all the members of the St. Luke's committee.

The Society of St. Luke numbers among its honorary members and protectors several cardinals, archbishops, bishops, vicars-general, as well as many doctors now members of religious orders, one of whom has published a biography of the doctor Saints. For reception into the

Society a request, signed by two medical members of the Society, must be addressed to the local president.

This simple outline shows that the Medical Society of St. Luke by associating Catholic doctors in France and throughout Europe can contribute by action, by writing, and by example to the sanctification of its members, and to that of the young students and the sick committed to their care, and finally to the union in Christ of all Christian doctors.

H. DAUCHEZ,

*Ancien chef de Clinique de la Fac. de Médecin de Paris.*

*Ancien interne des hôpitaux de Paris, Secrétaire-général de la Société de St.-Luc.*

### Is American Masonry Anti-Christian?

"A Jesuit criticises Richardson's Allocution," is the title of a six-page editorial which the June *American Freemason* devotes to a three-column article in *AMERICA* of May 9. It adds striking confirmation to our conclusion that when Sovereign Grand Commander Richardson commanded his one and a half million Blue Lodge and two hundred thousand Scottish Rite Masons to unite with all Protestant Americans "as one band of brothers against the avowed purposes of the Church of Rome," he was assured of the zealous cooperation of his chief subordinates. The American Masonic mouthpiece out-Richardsons the Sovereign Grand Commander, but is frank and dignified beyond many of its kind. Finding it more effective to slander the whole Church, her tenets and purposes, than individuals, it eschews personalities and protests "against a gutter-snipe press assuming to speak for Masonry." But while condemning "eruptions of blackguardism," it takes care not to name the "eruptors." It compliments, not for the first time, "this, high-class weekly, *AMERICA*," for its "invariable courtesy and clear statements," and calls our paper "singularly well informed and eminently fair." However, it affects to assume that regarding the fraternity we are either ignorant or dishonest. This is an accepted Masonic affectation toward the uninitiate, that is uttered with a wink.

The standard formula declared, it proceeds to confirm both our conclusion and our premises. In reply to the charge that the real manipulators of American Masonry are militantly hostile to the Catholic Church, it merely retorts that the Church is hostile to Masonry, has even got her people to pray against it, and therefore Masonry must strike back, and will select its own weapons. Prayer will not be one of them. It does not occur to the Masonic editor that Masonry commenced the fight. An approved article in the same number admits the correctness of the date, A. D. 1717, to which *AMERICA* assigned the origin of Masonry. The Catholic Church had been seventeen centuries in existence, preaching and guarding a code of belief and conduct that was committed to her for all time by Christ, the Son of God, the God-Man, who had atoned by His Blood for the transmitted sin of Adam. Christ had



taught, and the Church which He founded had consistently inculcated, that to love God above all things and to love one's neighbor as one's self was the fundamental law of human conduct, and He gave a sacrifice and a sacramental system through which His merits healed and perfected the souls of men. Then came Masonry from London to France seventeen centuries later, and under the influence of the Scottish Rite, which was really a French Voltairian evolution, taught that Christ and His laws were no longer needed, that His Church was an obstruction to the march of humanity, that His Sacraments and teachings which they blasphemously mimicked in their initiations, were merely a symbolism, and that the brotherhood of man must be effected, not through the supernaturalism openly taught by the Catholic Church, but through the naturalistic pantheism secretly inculcated by Masonry. That the tenets and spirit of this less than two-hundred-year-old organization is utterly antagonistic to the nineteen-hundred-year-old organization of Christ, is frankly admitted by the *American Freemason*:

This magazine has never swerved from the position that between the Masonic fraternity and the Catholic Church there is an antagonism inherent to the nature of the organizations; the one seeking the broadest liberty of thought, and the other striving to stifle all revolt against the self-constituted authority that would hold the mind and soul in thralldom. We have declared that there can be no peace, nor even truce, between Freemasonry and the official Roman Church.

"The broadest liberty of thought" means, of course, that the true Freemason is a freethinker; that is, he is free to adopt whatever code of thought or action that convenience may suggest. On the other hand, the authority that would hold mind and soul in thralldom is the authorized representative of Christ Who would hold the men He has made in obedience to His law. Conscious of the gravity of the opposing issues, the *American Freemason* would have "intelligent craftsmen find keener and more effective weapons" than mere abuse:

The historical facts of both Freemasonry and the Catholic Church, the official pronouncements of both institutions, and the admitted purposes of the two opposing organizations, give a sufficient arming for the controversialist.

Thus it is plain that the issue between Catholicism and Masonry, as far as its American spokesmen can make it, is clear cut. Its authoritative exponent makes it still clearer. Adverting to our statement that many "outer" Masons claim that the institution is Christian, he frankly disclaims all such pretense:

It is true, and regrettably true, that some of our more ignorant and mistakenly zealous brothers have claimed for Freemasonry that it was a Christian organization, the "handmaid of religion."

Not at all; it does not even require belief in a personal God. English-speaking Masons utilize, for the present, the name of God, but we are informed in the same issue that in Freemasonry God is not a dogma, but a symbol;

that "symbolism, not dogmatism," is its watchword, and that its spirit is expressed "merely in the symbolism of signs, forms and words which grant to the disciple the most far-reaching mental liberty,"—liberty to believe or practise what you please, provided it accord not with the Catholic code. This is the doctrine of the masters, but so far it seems they have been unable to get the majority of American Masons to accept it.

The editor questions our statement that the Scottish Rite, which is in direct affiliation with the atheistic Grand Orient of the Continent, dominates American Masonry, yet on page 365 of the same issue we find the Scottish Rite styled "the proper school of the Masonic sage, the final refinement of Freemasonry," which "transposes the dogmatism of those special forms of worship, those peculiar teachings of philosophy which are broadly hinted at in the Blue Lodge, into a rational Freemasonry which is able not only to declare the law, but to give reasons for the law." Hence, when the *American Freemason* says "symbolism, not dogmatism," it means a very dogmatic dogmatism of its own, but opposed to the dogmas of Catholicity. In the May number the editor admits that the Scottish Rite, "the caudal appendage of the Craft, has acquired sufficient weight and momentum to pretty effectually swing the entire dog." Apart from the significance of his nomenclature, his quarrel with the Scottish Rite adds strength to our contention. Far from finding fault with that Rite's affiliation with the Continental atheistic bodies, he insists that these alone constitute real Masonry, and that all Masons, American and English, of the Blue Lodge and York rites and every other, should affiliate with the anti-Christian Grand Orient of France, and become openly associated with the persecuting activities of French, Italian and Portuguese Freemasonry. He uses Grand Commander Lima, who is mainly responsible for the infamies of Portugal's Masonic Republic, for his frontispiece, and in four successive numbers he eulogizes Nathan, accepts Nathan's vilest insults to the Pope and the Church as his own, and calls on all American Masons to rally to the support of this typical Mason against "Roman arrogance." For any theology he "would not give a fig," but Protestantism he finds useful as the opponent of "a power claiming spiritual mandate." Hence, he champions "Protestant Ulster" for its "resistance to any and all attempts to mix religion with politics or economics," and he looks forward to the day when the Grand Lodge of Ireland will "follow upon the path taken of necessity by French Freemasonry." He denounces as schismatical the one French Lodge that restored Christian symbols and belief in the immortality of the soul to its ritual, and anathematizing the English lodges that acknowledge it, he asks American Masons:

Why should not a common international front be presented to a common international enemy? French Masonry tells us in the United States, and with a true fraternal heart beat: "When you need us and our experience, call upon us, and some day we think you are going to need us."

Those of "the inward vision," we are told, are "aligning now for the Armageddon of the generation"; but alas! "eighty per cent. of American Masons" are not ready for alignment. The "inept majority, not mentally capable of comprehending the subtle philosophy" of French Masonry, being more American than Masonic, are not yet ready to substitute the laws of the Grand Orient for the American Constitution. But the *American Freemason* makes it clear that this design is the unfaltering purpose of the "bright" Mason of the adept minority.

M. KENNY, S.J.

### The Open Pulpit in the Episcopal Church

A minister of the Protestant Episcopal Church in Philadelphia asked leave of his diocesan to invite a Presbyterian minister to preach for him. The request might have been granted without any ado, as the General Convention enacted some years ago a canon authorizing such permissions. But Bishop Rhinelander has very decided ideas on the essential difference between a minister of his denomination and every other Protestant minister, and among his own people he is reputed a theologian—as theologians go in the Protestant Episcopal Church. It seemed to him, therefore, that he ought to seize the opportunity of justifying Canon 20, which had driven so many out of his sect, and was still a cause of trouble to many within it.

He began very learnedly by distinguishing between vocation and ordination. The former he holds to be essentially an inward call from God, which may have for its term the ministry or the stock exchange. The vocation to the ministry needs "some sort of outward commission or authorization to complete it." The same is true of the stock exchange, but we may let that pass. He then went on to distinguish between prophesying—by which he means preaching—and the priesthood. For the former he appears to hold that no sort of outward commission or authorization is necessary. Hence a minister of the Protestant Episcopal Church may welcome one as a prophet and at the same time hold that as a minister his outward commission or authorization received from the presbytery or the conference is worthless. Bishop Neeley of the Methodist Episcopal Church is indignant that the privilege of appearing in the Protestant Episcopal pulpit is reserved for Presbyterians. In this he wastes energy. Methodist, Baptist, Lutheran, Unitarian, anybody may do so if the necessary consent be obtained. He is more reasonably indignant over Bishop Rhinelander's denial that the ministers of these denominations are "full ministers." If he examines the Bishop's theory more carefully his anger will grow, for according to it they are in the Bishop's eyes no ministers at all, only "prophets."

What is Bishop Rhinelander's idea of a "prophet"? Evidently one who on the strength of his inward call

may go about preaching without hindrance. His message, therefore, must be the result of his inward light, subject to no authority whatsoever. A good many mad heretics have held such opinions; but perhaps this is the first time a bishop of the Episcopal Church, at least in America, has professed them openly. There was a bishop of Norwich in Queen Elizabeth's day who got into trouble over similar notions. Bishop Rhinelander may answer that if he does not approve of a prophet's doctrine he will not let him preach. So too, if he does not approve of a physician's practice he will not employ him. But this can not invalidate the physician's diploma; neither will the closing of a pulpit to a prophet deprive him of his function as defined by Bishop Rhinelander himself. Besides, Bishop Rhinelander is not the whole Protestant Episcopal Church. There are many bishops of that denomination who would admit prophets whom he would reject.

What proves too much proves nothing. If Bishop Rhinelander will acknowledge as prophets ministers of other denominations on the strength of their assertion of an inward call, why should the ministers, and the laymen too, of his own denomination be in a worse condition? Moreover, how does he reconcile his theory with the twenty-third article of religion, and with the limitation he affixes to the exercise of preaching every time he hands the Bible to a newly ordained minister? Again, one may speak by word or by act. Every time a minister of some other denomination stands in a Protestant Episcopal pulpit he proclaims to his hearers by the fact, that he is an ordained minister, as much so as his brother at the reading desk or inside the communion rail, and all Bishop Rhinelander's reservations can not change this, any more than any previous protestation of his could change the fact of a preacher's proclaiming Arianism, or Nestorianism, or Socinianism, should he decide to do so.

The key to the whole difficulty lies in this that, despite his assumption of learning, Bishop Rhinelander has quite forgotten that to preach lawfully one must be sent, as St. Paul teaches. He has not a word to say on the subject of mission. This, as regards sacred ministrations, requires authority in the sender, acceptance in the one sent and an external fact making the mission evident to the hearer. None of these can be found in the case in question. Whatever authority Bishop Rhinelander has in the matter with regard to his own ministers—and it is extremely dubious—he has none over the Presbyterian. Indeed the Protestant Episcopal Church admits this; for it authorizes him to permit only, not a word does it say about commissioning the minister from without. To accept mission from an extraneous authority is the last thing in the mind of a minister preaching in the pulpit of another sect. Consequently, the third element is wanting. The congregation sees a minister addressing them through the courtesy of their own clergyman and bishop: whatever authority he has comes from his own denomination.

HENRY WOODS, S.J.



### The Home of the "Little Flower"

We are living in an age when the great forces of the modern world seem to have conspired against the integrity of the Christian home. This indictment requires no demonstration. The facts are evident on every hand. The remedy alone is needed. It can be found only in a return to the true Catholic ideal. Of this it would be difficult to find a more perfect expression than in the home so charmingly described in the opening pages of the life of Soeur Thérèse of Lisieux, the little nun, whose life, in virtue of a recent decree, is at present under scrutiny with a view to her beatification.

Both the parents of Sister Teresa of the Child Jesus had desired to enter the religious life, but God disposed otherwise. Their true vocation was to be the holy state of matrimony. "O my God!" was the prayer of Zélie Guérin, the future mother of the little Carmelite, "since I am unworthy to be Thy spouse, I shall enter the married state to fulfil Thy holy will, and I beseech Thee to make me the mother of many children, and to grant that all of them may be dedicated to Thee." The same sentiments had inspired the soul of the husband God was to send her, young Martin. Like Tobias, he married solely for the love of children, "in whom God's name might be blessed for ever and ever." This supreme object of matrimony the world is seeking to bring into disgrace. Rationalism, socialism, feminism, are all united for this purpose. Nine children were born to Zélie Guérin and Louis Martin. All were dedicated to Mary Immaculate and bore her name with that of their particular patron. Four died in childhood, and five entered the convent after their mother's early death. So her prayer was abundantly answered. God alone can give a divine vocation, and the parents of little Teresa made no attempt to forestall the action of the Holy Ghost. They were content with giving the example of their own edifying lives, and teaching their little ones with endless love and care and patience to do in all things the will of God.

The home into whose sanctuary we are so intimately admitted was also a home of education and refinement. The father, a successful jeweler, had early retired from business to devote himself to the care of his children. They were practically his sole companions. The mother, who died when her little Teresa was only four and a half years of age, has left letters as remarkable for their literary charm and vivacity as for their spiritual beauty. The children were no less delightful than their parents. Sweet and gentle as was the sway of love within that family, where we read of no harsh word, yet there was no indulgence shown to any frailty or vanity. A moment's withdrawal of some special token of love seemed to suffice. With the mother's death the younger children chose their "little mothers" from their elder sisters, and obedience was thereafter transferred to them.

Mr. Martin, though burdened with years and broken in health, joyfully gave his favorite child to the Church. On the day of Teresa's entrance into Carmel, he said:

Let us go before the Blessed Sacrament and thank God for all the graces He has granted us and the honor He has paid me in choosing His spouses from my household. God has indeed done me great honor in asking for my children. If I possessed anything better I would hasten to offer it to Him.

What wonder that a "Little Flower" grew up in such a home as that! Its atmosphere was not of earth, but of heaven. In such homes children become saints, and they go forth upon their mission, whithersoever God may call them, breathing the spirit of Christ, which alone can save the world from the ills that beset it. May the odor of the "Little Flower" fill with its sweetness countless homes and countless souls.

S. L.

### COMMUNICATIONS

#### Medical Missionaries in China

To the Editor of AMERICA:

May I call the attention of your readers to our efforts to send a medical missionary to China? The lady in question has had five years' experience in the far East and is otherwise fitted to do very efficient and even heroic work amongst the natives. If any patrons of AMERICA are interested in this venture further information will be sent them from Maryknoll, Ossining, P. O., N. Y.

PALUEL J. FLAGG.

#### Catholic Men of Science

To the Editor of AMERICA:

On July 11 on page 309, speaking of the third annual issue of the international "Who's Who in Science," you say that the "World's University Section" is not complete, and give as instances the names of a few Catholic universities that are missing. Let me refer to a worse case in AMERICA, Vol. IV, No. 12, p. 288, where we read that only about twenty Catholic names appear among 5,858 "American Men of Science."

The explanation is simple. The absence of the names, I am convinced, is due to the neglect of filling in the blanks sent for the purpose. I do not think that Catholics are more delinquent in this matter than non-Catholics, but we know the names of our men and of our institutions, and are tempted to complain of unfairness when they are not listed.

No one is more anxious to have a complete list than the compiler himself. And any one that has ever done such work, knows how intensely loath some people are to answer a letter, especially one of this sort. Some even refuse on a false principle to notice it at all.

It does happen at times, of course, that no information blank has been received. In that case, a letter to the author will insure an entrance into the next edition.

WILLIAM F. RIGGE, S.J.

The Creighton University Observatory.

#### The Lesson of Crime

To the Editor of AMERICA:

The awful tragedy which has plunged the whole of Austria into mourning has its lesson for the entire modern world. Whether the crime took its root in political hatred, or not, is a matter of lesser importance. The wickedness of the brains which plan evil may arise from many motives, personal or racial. It is with the hand that strikes that the whole civilized world must deal, and for which many modern governments, which call themselves civilized, but which are absolutely godless, are responsible.

The assassins of the twentieth century are boys scarcely over twenty years old, and they are always intelligent above their station, in school education. The young man who tried to murder the King of Spain and his bride, an innocent young couple, whose marriage had been just blessed by God, was a creature of exactly the same type as the two wretches, one of whom attempted to kill and the other who succeeded in murdering, last Sunday, the Archduke Franz Ferdinand and his wife, the Duchess of Hohenberg: a husband and wife renowned for their conjugal love and their devotion to their children, and who died in each other's arms, after striving to shield each other from a ruthless and malevolent boy, sent to kill them; and who showed afterward not the slightest remorse, saying only with a mocking smile: "I killed them because they represented imperial rank and authority."

The entire Christian world is to-day aghast at the growth of "juvenile crime." One reads reports and statistics con-

cerning it everywhere, and in all the languages of civilized nations. Its cause is not far to seek; that which is sown shall be surely reaped. The seed of irreligion brings forth anti-Christ; and this evil power has been propagated by France, first and foremost. It began in the persecution of the Catholic religion and the exile of religious orders in the effort to carry out the declaration uttered in the *Catéchisme Républicain* of January, 1905, by the League of Lay Teachers (the "*Ligue de l'Enseignement*"); *Il faut tuer Dieu!* A recent event should arouse the zeal of French Catholics tenfold, and bring them more into that united strength, the absence of which has been so deplored, because it strengthens the enemy. The Prime Minister to-day (greeted with enthusiasm by the Chamber, and his Cabinet approved by the majority) is the same Viviani who made the memorable speech, declaring that the task of the French radicals was to "raise from his knees the toiler," and to assure him that behind the clouds there is no such Being as God. "Together and with a sublime gesture, we have extinguished the celestial lights which shall never be lit again." Perhaps your readers may not remember that this speech, delivered in the Chamber of Deputies, was reprinted and posted up in every *arrondissement* in France, seven or eight years ago.

Is this propaganda bearing fruit? The assassins of the Archduke and his wife were at that time boys of twelve, and the evil of callous atheism has spread its corruption during these years all over Europe, and is now invading the public schools of America. It is a disease that eats away the hearts of little children, until, when scarcely grown out of childhood, they may become brutes without mercy, without a conscience. The tragedy of Sarajévo may teach a needed lesson, for we know that good may be drawn out of evil; otherwise, as Saint Augustine says: "God, who is Almighty, would not permit the existence of evil."

This cold-blooded murder, committed by a boy, probably hired to do it for 1,000 crowns (the gold was found in his room), who took the lives of two persons whom he had never seen before, and who (as the *Fremdenblatt* reports) smiled a malicious smile, *ein höhnisches Lächeln* afterwards, over the death of his victims—all the horror of this event and of its details may awaken the non-Catholic world that still has faith, and may arouse even those who are indifferent to religion, to the necessity of a reunion of Christendom; a gathering together at that great centre where only unity can abide; and where the gates of Hell can not prevail, the Holy Catholic Church.

In Austria, also, the memory of a man whose patriotism was unflinching, and who desired in the expansion of Austrian prosperity to promote the welfare of the Catholic Church, to which he had a great and growing devotion, will be an inspiration to those who shall come after him. For Austria still lives, and is the only great Catholic Power in Europe. The Archduke Franz Ferdinand's work for his country and his personal example as a man entirely given over to a simple life, devoted to his wife and his three children, will surely live after him in the hearts of those who admired him. Nor will the beautiful young wife, who died trying to save her husband be forgotten. Their lives and their death are symbols of faith, love, courage and sacrifice.

Marienbad, July 1, 1914.

M. L. S.

#### The Obligation of Frequent Communion

To the Editor of AMERICA:

The fact that you publish Communications concerning the meaning and obligation of "frequent Communion" shows to me an almost heroic courage. From the many refusals of reputable papers here and abroad to print anything on the

subject I had been induced to believe that the publishing of such matter would be the certain ruin of a paper. However, it seems to be high time to have this matter at least discussed. All of our best books on theology for the last four hundred years and pamphlets, recently printed, on frequent and daily Communion have been putting the false doctrine before us that only Easter Communion is necessary, although frequent and even daily Communion is much to be desired. Father Corbett, who asked you for the exact answer of His Holiness to me as to the meaning of the word "frequent," seems to qualify the word "frequent." We, at least those of us who have been trying hard to divest ourselves of Jansenistic doctrines and habits, know full well that for some, even daily Communion is necessary in order to remain in the state of grace. However, the decree simply states the necessity of frequent Communion for all in general. The answer of His Holiness to my question does not mention that frequent Communion is necessary for those only who will otherwise not remain in the state of grace; on the contrary the answer shows that it is necessary for all and makes its frequency contingent on outward occupation. This means that a grave outward inconvenience excuses from a reception as frequent as three times a week. On the other hand the limit which he sets in general is once a month. This answer of His Holiness is more than ample, more than kind, more than fatherly. It seems to me that a discussion should be started on the question of wilful neglect of frequent Communion.

Is it a mortal or a venial sin? If a venial sin only, what extent of wilful neglect would make it a mortal sin? There are many more matters of great importance concerning those two Eucharistic decrees, which it is almost impossible to get before theologians, much less before the public. Does Father Corbett give absolution to parents or priests, who stand in the way between Jesus and His little ones, after they have come to the use of reason? The decree tells us that "even the Church can not dispense" from this law, because it is divine. Why are so many of us so unwilling to simply admit that we are tainted with Jansenistic theories and doctrines and practices?

Troy, Mo.

L. F. SCHLATHOELTER.

#### Do American Catholics Lack Leadership?

To the Editor of AMERICA:

Your splendid article on the "Power of Catholics" is clear and convincing, if not "consoling." It puts in vivid description "what oft was thought but ne'er so well expressed" by others. It certainly clinches the contract between the power and the performance of us 16,000,000 Catholics, at least so far as exacting our civil and constitutional rights.

But in assigning "one of the chief reasons for the weakness of 16,000,000 Catholics," it seems to me, you evade, perhaps on purpose, the fundamental reason. You say: "They lack power because they lack union. They lack union, because they lack spirit." Now it is true they lack power because they lack union in pursuing some definite policy or plan of active campaign to remedy the grievous and galling social and civil injustices of which they are victims. But I think your better, sober judgment will agree with me, when I say that they lack union not because they lack spirit, but because they lack leadership. You will agree that American Catholics are the most public-spirited and generous-hearted people in the world. No people on earth show a more docile or better spirit to dare and do for God and His Holy Religion whatever they are authoritatively led or told to dare and do. It is too true, as you aptly say: "There are wrongs by the score unredressed," and "What have the great mass of Catholics done?" to redress them. Yea, rather, it is more to the



point to ask, What have the great mass of Catholics been asked to do by their lawful and rightful leaders? If they have stood all day idle it is because no one hath hired them and told them what to do in the vineyard.

Right here let me disclaim any intent of presuming on delicate or dangerous ground, or impertinently expressing an opinion beyond my proper sphere. For some time it has been on my mind to call public attention to this phase of the question. In fact incidentally I touched on the matter some months ago in an article in the *New York Freeman's Journal* on the School Question. But in the premises I have been timid because my views concern the action of those so much above me, to whom I owe reverence and obedience. In this instance your striking article presents an occasion to discuss the question tentatively and with due submission to correction if my views are injudicious. Only I should like that some one better qualified than myself would expatiate on so leading a theme.

Now all are agreed that the bishops are the leaders, divinely appointed, of the 16,000,000 Catholics, priests and people, not only in religious, but in politico-religious, matters as well. It is theirs to outline a definite plan of action to redress our wrongs; it is theirs to command and exact union in carrying out that plan. It is the duty, the agreeable duty, of priests and people unitedly to follow their leadership. Their word of command solidifies for action the entire priesthood and through the priesthood the whole Catholic body of the laity is cemented into one grand union. Have the hierarchy ever yet in this country given such a command and it has not been obeyed? Never. On the other hand, how unreasonable to expect that the Catholic body should inaugurate a plan of action of far reaching consequences without the orders of their commanders-in-chief. Absolutely unreasonable. Suppose some prominent individual were to endeavor to start Catholics on some forward movement touching politics and religion, he would not get very far before he would be asked, like Moses, "Who hath appointed you prince and judge over us."

There is no use, therefore, of taunting our Catholic people with lack of union or lack of spirit. Their natural leaders, to whom they look for leadership, have not asked them to do anything in the matter, and until they do they are perfectly right in keeping still, nor can they be justly charged with apathy for so doing. Presumably that is what our leaders want us to do. It is not advisable, for many reasons, for Catholics to make any new departure without the bishops as a body authorizing such a move.

Amongst our Catholic societies and fraternal orders and vereins we have very properly conventions, annual, biennial and triennial, both State and National. We have conventions of educationalists and of federated societies. At all these representative gatherings important principles of action are discussed and resolutions adopted. All such have a good effect in keeping Catholics alert, creating a mutual good understanding among themselves and informing non-Catholics of our position. But after all, these are merely subordinate organizations in the Church, having no authority to lay down laws binding on Catholics as a whole. It is not their function. Therefore, what the Catholic body needs is a regular convention, annual or biennial, of the whole hierarchy—the archbishops and bishops of the country. It would mean something for them to have an annual conference and come to a common understanding among themselves as to the proper policy for Catholics to pursue in politico-religious matters. Suppose they were to outline, annually and with one voice, their will in a few judiciously worded resolutions to serve as guide posts to their people. What a vitalizing and clarifying effect that would have on our 16,000,000 Cath-

olics! They would then know at least where they were at and what was expected of them.

Again for example. Suppose that the bishops of this country should meet in Washington to-morrow and resolve unanimously that "the Wilson Administration is unjust to Catholics in carrying through the mails the vile *Menace et id genus omne*, and that, unless justice is done immediately, Catholics will vote to a man against them at the next election." Does any imagine that the Administration would not come to terms in twenty-four hours? Is it not evident to every shrewd observer that, if the united Catholic vote were thus judiciously used, all our complaints would be respectfully listened to and our wrongs quickly redressed? The double school tax of Catholics, the outrageous insult of Nathan, and the rest of them would soon be remedied by this heroic treatment. See what has been and is being done to advance and safeguard Catholic rights and interests in Ireland, England and Germany by the consummate leadership of the bishops of those countries through their annual conferences.

In conclusion, I beg respectfully to say that if your splendidly able and influential organ, *AMERICA*, is to convert the deplorable practical impotence and apathy, of which you complain, into efficient activity, it is by agitating and advocating a radical departure such as I have briefly outlined. In my humble opinion it is only along these lines that you can restore to us Catholics the self-respect we ought to have, win for us the appreciative attention of our non-Catholic fellow citizens and inspire vile traducers and enemies with a wholesome fear of our strength. We are ignored, insulted and spat upon because, like sheep, we lie down and take what we get. How different things would be if a clarion call sounded, *una voce*, from the watch-towers of Israel.

Omaha, Neb.

P. J. JUDGE.

#### The Murder of the Archduke Franz Ferdinand

To the Editor of *AMERICA*:

Your accounts of the murder of Franz Ferdinand and his wife omit a few details which may be of interest to your readers. There were seven attempts made on the lives of the victims. In all three bombs were thrown. Of these the first exploded, killing two children. Seven shots were fired from different quarters. The Archduke was hit first. As the bullet pierced his neck, the Duchess leaned over him in a vain attempt to shield him from further harm. On seeing the action of his wife he gasped: "You must live for the sake of the children." At that instant a bullet struck the Duchess, went clear through her body and fastened itself in the Archduke's leg. The victims were carried into the government building, where the Bishop of Mostar gave absolution. Extreme Unction was then administered. The Duchess was certainly not dead. Her lips moved in prayer while the anointing was taking place. Both the victims were godly people. The morning of their death they assisted at Mass with great devotion. They went to Confession and Communion every First Friday and spent considerable time every day in prayer. On the Archduke's body were found his scapulars and a small relic in a golden locket, probably a gift from some dear friend. The cruel murder was the most senseless of the many committed in Europe during recent years. Both victims were just and charitable, doing all in their power to further the interests of the people, and giving liberally in time and money to the poor. The Archduke himself lived in expectation of just such a death. He repeatedly spoke of it and never failed to go to Confession and Communion before leaving for a journey.

Sarajevo, Bosnia.

J. P. BOCK.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 25, 1914.

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### A Pointed Question

The Department of State has seen fit to answer protests against Nathan. There are two such replies, quite different in content. The first, signed by a counselor of the Department, remarks "that the appointment of commissioners to the Exposition is not a matter in which the Department of State or any other Department of the Government has jurisdiction or control." As was pointed out in the issue of July 4, this response forms a strange contrast with the answer given by officers of the Exposition itself. That, however, is not our present concern. The second response of the Department, signed by the private secretary of Mr. Bryan, says "that this Government accepts the Representatives of foreign Governments irrespective of their religious affiliations." This information is both entirely gratuitous and quite apart from the point at issue. Nathan's "religious affiliations" never entered into the question. The reasons are clear. He has none. Moreover, if he had, it would have been un-American to drag them into controversy on such an occasion. Our difficulty is more serious than that. Here it is: Mr. Nathan publicly, ignorantly, gratuitously insulted sixteen million or more American citizens, denouncing their religion in a most odious way. That is the first point. It concerns not Nathan's "religious affiliation" but the honor and integrity of fellow-citizens of the Secretary of State. The second point is: Mr. Nathan, on his return to Rome, publicly renewed his studied, ignorant insults of many millions of American citizens, by speaking of them as "Irish papists," an "imported papist element, representing a very inconsiderable minority." Here again there is no question of the Signor's "religious affiliations." The honor of fellow-citizens of the Secretary of State is at issue. That seems clear. It is time now for the pointed question: Does the Department of State mean to say that it accepts without protest representatives of

foreign Governments who make use of the occasions afforded them by their public office to revile many millions of American citizens? Diplomacy is not likely to obscure that question. An answer would be appreciated by a vast throng of the fellow-citizens of the Secretary of State.

### For God and Humanity

The will of the late James Campbell, which bequeaths to St. Louis University, for hospital and medical purposes, a foundation unprecedented in the annals of Catholic education in our country, has been formally accepted by his widow, Mrs. Florence A. Campbell. There was never any doubt regarding her own determination to abide by all the terms of the testament. Rumors and speculation are therefore ended. Like the quiet and successful financier himself, his wife and daughter have made their part of the great offering without any ostentation. Religion and humanity are, under God's providence, to be the beneficiaries through ages to come. The splendid donation, coming unsolicited and made by one of the keenest men of business as the best possible of all investments for his millions, is both a compliment to the efficiency of St. Louis University and a stimulus for other Catholics of means to emulate his wisdom. Count Creighton before him had already given an illustrious example by the munificence with which, even during his life, he had endowed Creighton University and later left to it the great portion of his fortune.

It had long been a practice of devout Catholics to make of God an heir in their last will and testament. The money thus given is utilized to the best advantage for the temporal as well as the spiritual good of man. More than ever is it necessary in our time that Catholic institutions should be generously remembered. In spite of the sacrifices made by the religious orders, under whose control such establishments are mainly placed, and whose vow of poverty precludes any personal advantage that might accrue to their individual members, the competition into which they are constantly forced with the magnificently endowed or State-supported institutions about them is often most distressing. Courage is not wanting. Ability is not wanting. But means are necessary. And here, too, it is not merely the pleading of Cicero *pro domo sua* when we recall the warning of our Holy Father that the building of churches and schools will be of no avail if we do not likewise promote and sustain a vigorous Catholic press. It is this alone which, naturally speaking, can preserve the churches and the schools we are building or founding and save our missions from ruin. All can help in this great cause. Yet what class of men is so indifferent and apathetic in providing itself with this mightiest of all weapons of defence as are our own American Catholics? School and press must be developed and supported side by side. Patriotism as well as religion demands this of us.



### Hard Times and Divorce

Just at present some of our leading papers are calling attention to the increase in the number of divorces during the past year. As usual, editorial writers are casting about for the cause of this lamentable disregard of the marriage bond. The reason most often given is "the hard times." Such an explanation is not only false, but it is, moreover, an indictment of our moral and religious state. Hard times can not part husband and wife who believe in the sanctity of marriage. Did men and women but enter matrimony in the spirit of Christ, they would die of starvation rather than seek relief in a sordid court. Their privations would make them the more determined to stand or fall together, sharing each others trials and sorrows, soothing each others cares. Our divorce mills are not grinding furiously because stomachs are empty, but because souls are barren. Hearts are untouched of heaven. Faith and self-sacrifice and pure love have gone. The marriage bond is a rope of sand, whose grains are held together by animal passion. Weaken that passion, set a stronger passion in opposition to it, change its object, and the divorce court is one of the results. Herein lies the root of the wretched evil that threatens our civilization.

There is but one remedy for it, God. Marriage must be reinstated in the lofty place where Christ put it. It must be brought back to the primitive condition in which the Reformers found it; a Sacrament of the New Law instituted by Christ, sanctified in His blood, a holy, lifelong union between one man and one woman, whose chiefest justification is a home into which children are born for the glory of God and the good of the State. This accomplished, the mills of the demon will cease to grind. Man and wife will remain two in one flesh, to be parted not by edict, but by death alone. This neglected, the country will continue to harbor throngs of unfaithful wives and husbands, and armies of homeless children.

### An Ignatian Counsel

The author of the "Spiritual Exercises" sets down early in that book a principle that is not at all "Jesuitical" in the common acceptance of that word. He writes:

It must be presupposed that every good Christian must be more ready to excuse the proposition of another than to condemn it; and if he can not save it, let him inquire how he understands it; if the other understand it wrongly let him correct him with love.

These wise and kindly words of the Saint whose festival is celebrated at the end of this month were the fruit of many trying experiences he had, owing to the misconstruction put upon his words and deeds by malignant or suspicious contemporaries. The counsel is quite as useful and necessary, moreover, for the Catholics of twentieth-century America as it was for the faithful of sixteenth-century Europe. If St. Ignatius'

advice were better followed in this country to-day, many of the individual, social or racial prejudices would be dissipated that now keep Catholics from working together in union and harmony. Let the blood of fellow-Catholics be forgotten in their Baptism, and let those of other countries, as St. Ignatius also enjoins, be cherished with a special love. The members of a Universal Church should not allow their zeal for God's cause to be narrowed down exclusively to one nation or to one people.

Only in the United States can be found gathered together before the same altar so many men who differ from one another in race and stock. In any of our large cities people of more tongues assist each week at Mass than those who on the first Pentecost Sunday heard the Apostles telling of the wonderful works of God. But these millions of loyal Catholics must be taught to realize better the bond that makes them one. Old-World prejudices must be dissipated, petty differences disregarded, personal antipathies forgotten, that all may unite whole-heartedly in furthering the high mission of Holy Church, whose only desire is to lead all men to Heaven. They will thus show our non-Catholic fellow-citizens how fair and amiable our Mother really is, and will do much to rid the popular Protestant mind of that false and distorted idea of Catholicism which is being so zealously propagated just now by interested persons.

Moreover, if these latter credulous folk and their dupes, when they are tempted to believe, utter or publish what is evil and wicked about the Church or her children, could be persuaded to take thought a moment and recall the Soldier-Saint's *praesupponendum*, quoted above, no doubt there would soon be a gratifying abatement in the flood of calumny and misrepresentation that is now poured forth regarding the tenets and practices of the oldest and largest body of Christians in the world.

### Catechism Centres

Mrs. Browning touched the hearts of her generation with her passionate pleading for the little ones. Their cry, as we hear it rising from the mines and mills of England, was for bread, for play, for the rights of human nature. More imperative far is the cry of the Catholic children of our day and of our land, which has recently again come to the ears of our readers. It is a cry for that Faith of which our children are being robbed. What could be more heart-rending, what should stimulate us to greater zeal? Appeals for helpers, it is true, are being sounded, and noble work has already been accomplished. But it is not even a tithe of what remains to be done. It may here be suggestive to call special attention to "The Catholic Instruction League," as organized by Father John M. Lyons, S.J., of Holy Family Church, Chicago, and explained by him in a pamphlet under that title. He says:

About two years ago the writer, aided by a band of zealous catechists, mostly school teachers, entered, with the permission

of His Grace Archbishop Quigley and of certain pastors, upon the work of instructing children who could not be reached by the parochial schools. Through persevering efforts, we achieved, with God's blessing, no small success. Starting with dozens and scores, we soon reached hundreds; and at present the Catholic Instruction League, with its hundreds of professional teachers, is teaching catechism to several thousands.

Arguing from statistics, he concludes that probably little more than one-half of our Catholic children are actually attending parochial schools. The main purpose, therefore, of the League is to aid pastors in reaching and instructing the vast remnant who are receiving their training in the public schools and are likely to be made the prey of the paid professional proselyter, or else are in danger of losing their Faith through sheer negligence of parents or others responsible for them. Zealous pastors, who have given permission to carry on the work within their parishes, express themselves as highly satisfied with the results. It is mainly through the public school teachers that the children must be reached. Many of them can not be brought by the pastor himself to attend the Sunday catechism class, or even to go to Mass.

The public school teachers, the author writes, and this is the strongest point in our League, have been able for the past two years, without any violation of any public school rule or law—in a perfectly legitimate way—to encourage large numbers to do both the one and the other. All such encouragement, however, must be given outside of school hours and away from the school premises. There must absolutely, of course, be no proselytizing.

Committees devoted to the extension of the work, to assuring the perseverance of children who have already been fairly well instructed, to supplying suitable reading matter and to financing the undertaking are appointed. The main body of the League, however, are the catechists. Where public school teachers are not to be had experience has taught that it is not difficult to supply zealous and able catechists if the need is laid before the people in an authoritative way. Sodalists will prove of great service here. Sisters may likewise, as far as circumstances allow, partake in the task. At present, we are informed, the League is taking up vacation catechism, and outings are given to the children of the various catechism centres. Those interested in the details of this undertaking should procure Father Lyons' pamphlet, obtainable at Holy Family Church, Chicago. No one, of course, will deny that Catholic children should attend Catholic schools, and there is no excuse for the parents who criminally neglect this sacred duty. But we can not, because of their sin, permit the children to be lost. Think how great their numbers are! Surely, there is need of a prudent and unselfish zeal.

### Twenty Favorite Poems

"What is the best short poem in the English language?" was the question put by the *New York Times*, not long ago, to twenty-five American or British authors who are

considered either producers or judges of good poetry. The choice of those who made one is indicated in the following list:

William Stanley Braithwaite	{ Keats' "Ode on a Grecian Urn"
Witter Bynner	Shelley's "The World's Great Age Begins Anew"
Bliss Carman	Wordsworth's "She Dwelt Among the Untrodden Ways"
Madison Cawein	Wordsworth's "Daffodils"
Gilbert Keith Chesterton	Poe's "To One in Paradise"
	Blake's "Tiger" and "The Young Lady from Niger" (Anonymous)
John Erskine	Scott's "Proud Maisie Is in the Wood"
Theodosia Garrison	Lang's "Lost Love"
Arthur Guiterman	Shelley's "Ozymandias of Egypt"
Thomas S. Jones, Jr.	Keats' "Ode on Melancholy"
Joyce Kilmer	Patmore's "The Toys"
Richard Le Gallienne	Keats' "La Belle Dame Sans Merci"
Edwin Markham	Tennyson's "Tears, Idle Tears"
John Masefield	{ Chaucer's "Ballad of Good Counsel"
	{ Shakespeare's 146th Sonnet
James Whitcomb Riley	Longfellow's "The Bridge"
Clinton Scollard	Keats' "Ode on a Grecian Urn"
George Sterling	Keats' "Eve of St. Agnes"
Charles Hanson Towne	Keats' "Ode on a Grecian Urn"
Thomas Walsh	Milton's "On His Blindness"
Edward J. Wheeler	Blanco White's "Night"

An examination of the foregoing titles shows what a prime favorite Keats is with our "living poets." Shelley also stands high, as the entire vote indicates. But both these lyricists, be it noted, are for the most part "nature poets," with little about them that is Christian. Those masters of song who made spiritual beauty their lofty theme are not so prominent on the list. Sixteenth and seventeenth century poets are poorly represented, but Shakespeare and Milton would have been more often mentioned, perhaps, if the epithet "short" had not been in the question. "On His Blindness," indeed, is here, the "146th Sonnet," "Night" and "The Toys." But some of the other poems chosen are not of the highest excellence, and other selections, which do not appear in the foregoing list, could perhaps be more justly styled verse than poetry.

There are good poets of the present day, such as Dr. Bridges, Mrs. Meynell, Mr. Noyes and Miss Guiney, who do not tell us through the *Times'* columns what they consider the "best short poem in English." On that subject perhaps they share the opinion of Mr. Hardy, who writes:

In answer to your question on which is the best short poem I have read in the English language I can only say that I fail to see how there can be a "best" poem, long or short; that is, one best in all circumstances. This attempt to appraise by comparison is, if you will allow me to say so, one of the literary vices of the time, only a little above the inquiry, Who is the biggest poet, novelist, or prizefighter? though not quite so low down as that deepest deep of literary valuation, "Who is the biggest seller?"

Many old-fashioned lovers of poetry will doubtless agree with Mr. Hardy. But these popular "symposia" and literary "contests" are now the order of the day and we can not escape them. They are not without their good effects, however, for they help to educate the taste of the "magazine section's" readers and make them familiar with some of the world's best literature.



### Seeing Ourselves

One of the few recorded prayers of a famous Scotch poet was to the effect that it would be a good thing to see ourselves as others see us. He, however, admitted that the results would not be conducive to devotion. Many another good thing, too, besides devotion, would go with this true reflection of ourself; self-satisfaction, glowing autobiographies, comforting assurances from consciousness, laudatory interviews with one's own recollections, patience and much unfounded contentment. "Why do you bring suit for libel two years after you were called a hippopotamus?" asked the judge. "Well, your honor," replied the plaintiff, "it was only yesterday that for the first time I saw the animal." The number of suits for libel against self-revelation would certainly crowd the docket if seeing ourselves as others see us came to be the fashion.

There are immense difficulties to producing in a man this true reflection of himself. How many editors have succeeded in making their rejected contributors see themselves as they have been seen? We pause for a reply, but as eternity is long, let us ask rather whether it is the mirror or my lady's eyes which are responsible for what parades the avenues. Here is a tale which gives one reason why self-ignorance has so long a life: There was once a lad who must have derived his ideas of man's anatomy from an onion. At any rate, he believed that every one grew up by building around himself another layer. If you peeled off the man, you could find, he thought, the boy. In certain cases there would be numerous layers, and the labor would be immense, for example, to get from an ex-president to a baby. But apply that notion to self and try to peel off the layers built up around the true knowledge of what you are. Take a cross section of your soul and you would have to cut through successes, dreams, ideals, flatteries, congratulations, dotings of fond parents, ambitions, deceptions, various hand-shakings and shoulder-clappings of friends, until you finally reached the shrunken and wrinkled kernel of self. No wonder the Greeks admired the man who said, Know thyself! and considered him one of the seven wise men of the world.

There was a certain Spanish soldier who had hidden himself behind a life of distractions, of loves, hates, gamblings, dissipations, day-dreaming, novel-reading, quarreling, soldiering. He broke down all those intrenchments and got to a knowledge of self, but it was a heroic struggle. The process started with a cannon-ball, and a surgical operation, and a long sickness, and the process ended by his giving up home and wealth and honors, by fasting and meditation on Christ's life and by many months of retirement alone in a cave. He wrote a book in which he formulated the science of seeing yourself as God sees you, which is an improvement on the Scotch formula. The Spaniard was Ignatius of Loyola; his recipe for self-knowledge is called a retreat. In those

exercises he does not seem to have left out much of his own experience except the cannon-ball. He would likely use that in extreme cases. Surgery, however, and prayer and fasting and exile and silence and caves of solitude are used to cut away self-deceptions. Besides this external surgery, as it might be called, there is an immense amount of internal surgery also, but we can not go into that here.

Retreats will not be popular until people cease to be afraid of hippopotamuses. There was a short retreat given once upon a time. The supreme excellence of the Director dispensed with long explanations. His exercitants saw themselves as God saw them, and they dropped their stones and went out one after another, beginning with the oldest. Self-seeing is a potent discourager of stone-throwing.

### LITERATURE

#### The Key

Colonel Roosevelt has called one of his many books: "History as Literature." Mr. Philip Van Ness Myers closes a series of historical text-books, extensively used in colleges and schools, with a volume entitled: "History as Past Ethics." (Ginn.) It is an attempt at the philosophy of history—a difficult task. Goethe once said: "The history of the world, in the eyes of the thinker, is nothing but a tissue of absurdities, a mass of madness and wickedness: nothing can be made of it." At first sight, the verdict of the great German seems to be true. For the explorer of the past is suddenly thrust into an inextricable labyrinth, where no Ariadne's thread leads him to a safe exit. A tangled maze of tragedy and sorrow, of misery and crime encircles him. Here and there a burst of sunshine, vistas of celestial beauty flash before him, only to bewilder him the more. Disappointed and disillusioned, he gropes in the darkness. Yet there is a solution, there is a key. Every great historian has worked at the problem. Carlyle, for instance, views history as a battlefield where the strong men, Mohammed, Cromwell, Frederick the Great, surge to the front and by sheer strength of personality, become the dominant force of the hour. For men like Freeman and the writers of the "Cambridge History" "history is past politics." Schelling calls it the evolution of the Absolute, the gradual and repeated self-manifestation of God. Taine looks upon it as the preordained outcome of a relentless necessity. Buckle holds that "the measure of civilization is the triumph of mind, over external agents." Explicitly rejecting Freeman's and Buckle's point of view, Mr. Myers considers history as past ethics. His purpose is to give an ethical or moral interpretation to its multitudinous and disjointed facts. According to him "not only does moral progress constitute the very essence of the historic movement, but the ethical movement presents itself as the most constant and regulative force in the evolution of humanity."

Mr. Myers has written a clear, well-planned and interesting book. We can not add that it is complete in its survey of the field or sound in its principles or conclusions. Everywhere he gives proof of scholarly erudition, and along certain lines, of painstaking research. He knows how to group his facts and focus his arguments around a central theme. From the first chapter to the last, this main idea, the gradual, unarrested development of the moral conscience in humanity is held up to the reader.

We assist at what our author calls the dawn of morality slowly

breaking in the awakening conscience of the "kinship group," the patriarchal family and the clan. Here was "the seed-plot and nursery, not only of almost every social and political institution of the historic peoples, but of their morality as well." We then watch the narrow circle ever widening and behold the beginnings of intertribal morality. Egypt presents us with her ideal of social justice, Japan with that of loyalty. The moral evolution of Israel unfolds itself in an ideal of obedience to a revealed law. The moral consciousness of Hellas culminates in the perfect self-realization of the individual. Rome holds up the norm of civic duty. Mr. Myers sees in doctrinal Christianity an ideal of right belief; in the Reformation a protest against the principle of authority in the realm of the spirit, proclaiming the right of individual judgment in matters of religion and morals. And finally, watching the moral evolution since the incoming of democracy, he rejoices over the awakening, and the dawning triumph of the "international conscience."

There can be no doubt as to the apparent structural power of such a thesis. It has unity, correlation, progression, climax. But, besides many errors of detail, there lurks a radical defect at the very foundation.

Our historian's view of the moral evolution of conscience is distorted and incomplete. There is such a thing as the gradual development in humanity of political and sociological principles. We can not admit, however, that the great central and primarily essential truths of the moral law are slowly, laboriously evolved in the human soul. These truths, though it is true, not strictly innate within us, are by courtesy frequently called such because they seem to be the almost connatural and spontaneous birth of our God-given reason and faculties. Neither Roman, Greek nor Jew had gradually and painfully to work out of their inner consciousness, the idea of the essential difference between right and wrong, or the concept of some controlling power in the universe, called God, or the belief in some other world, where crime was punished, virtue received her reward. Such ideas are interwoven into the very fibre and texture of our being. All men are amenable to their jurisdiction and verdict. Zoroastrian and Buddhist, Christian and Jew, Greek and Roman must be judged by that infallible standard first of all. And if a divine revelation has further enlarged the object and the scope of their obligations, they must accept it. It will not be enough to be guided by the standards of their age and time, evolved out of their ever-progressive and ever-changing conscience.

In trying to explain "History as Past Ethics," our author sets up a false, shifting, lax standard of morality. It is kinetic, not static. It rests on no stable basis. What is good for the rude clansmen of early times, the writer would have us believe, may not suit the cultured Greek. The citizen of a busy industrial democracy can not be subjected to the moral code of the first days of Christianity. Every age evolves its standards. By these should it be judged. Ultimately such views would lead men to repudiate any absolute standard of morality, of right and wrong. They would enthrone in its stead a purely subjective and relative one. Such a norm is given us by Sabatier in words evidently approved of by our historian: "The essential thing in the world is not to serve this ideal or that, but with all one's soul to serve the ideal which one has chosen." No, above this subjective, varying standard, above this relative norm of morality, there is an absolute and unvarying one partaking in some dim manner of the very immutability of God Himself. And the historian makes a serious blunder, if he does not judge all human conduct, national and individual, by that supreme and changeless measure. He must, it is true, have the dramatic instinct to project himself into the minds, the prejudices, the views, the passions of the men and the age he is interpreting. He must realize the past. But he can not, in his final verdict, overlook this main question: "How have men and nations behaved towards God?"

Mr. Myers has not lifted his study to the right level. Man's relations to his Creator, the duties and obligations that devolve upon him in consequence of this essential dependence, these are left out of the question. And yet, they are the vital factors in the problem. Without them, it can not be correctly solved. It is to be regretted that our author, with his keen powers of analysis, did not ascend to this higher yet safer plane. A clearer outlook, nobler horizons would have been offered him. Thence, he would have seen history no longer merely as past ethics, ever changing with the revolving wheels of time and the restless passions of men. He would have witnessed man's free will, master of its fate, unshackled of circumstances from without and allurements from within, battling against the omnipresent powers of evil, left by God's permission to test his mettle, his manhood and his Faith. Over all, he would have seen the hand of Providence moulding all things, never leaving the helm to chance or necessity, but powerfully, yet lovingly, with the unchanging principles of the moral law, and the purer light of revelation, guiding nations and individuals to their appointed end. Here is the solution of the problem. Here is History's golden key.

JOHN C. REVILLE, S.J.

## REVIEWS

**Footprints of the Ancient Scottish Church.** By MICHAEL BARRETT, O.S.B. St. Louis: B. Herder. \$1.80.

Much of this book has been published already in the *Ave Maria* and the *American Catholic Quarterly Review*. Nevertheless the matter is so interesting and important, that one is glad to see it republished with additions under the present firm. Under the headings: Cathedrals, Collegiate Churches, Hospitals, Fairs, Holy Wells, Honors paid to the Blessed Virgin Mary, an immense and varied quantity of information is collected to show us to-day what Scotland was when enlightened with the Catholic faith. The author begins his account of Collegiate Churches with a clear definition of the term very useful in this country, where "College Church" or "Collegiate Church" is used frequently, or rather abused, in a way that would lead outsiders to believe the notion of the *laus perennis*, an integral part of the activity of the Church, entirely lost among us. We notice a remark on page 75 regarding Robert Stewart, quasi-bishop of Caithness: "It will be amusing to Catholics to learn that, although a married man with no pretense to orders, he was named one of the consecrating bishops in the ceremony of the consecration of the Protestant occupant of the See of St. Andrews in the year 1571." This is open to misunderstanding. The reader might take it to be a case analogous to that of Parker, whereas it deals merely with one of Knox's superintendents. If the Scottish Lords gave these the title of bishop they did so for political and economic reasons. Knox and his fellows had no notion of conferring episcopal consecration even in the limited degree intended by Elizabeth, Cecil and their agents.

H. W.

**Ancient Rome and Modern America: A Comparative Study of Morals and Manners.** By GUGLIELMO FERRERO. New York: G. P. Putnam's Sons. \$2.50.

To an American the most interesting of these very instructive studies will be the comparison between the New World progress and the Old, the progress of steam and machinery vs. the progress of art and civilization. It is something better than a traveller's passing impressions of America. It is a series of generalizations, made from well certified facts, and well set off against the spacious background of the author's broad knowledge of history. Pursued over the two American continents, by the "demon of progress," and perplexed by the



contradiction of so much wealth and so many natural resources, together with so much unrest, and such a constant struggle for existence, the writer finally solves the "riddle of America" in a New York flat. "Up a little wooden staircase, in four tiny rooms with creaking floors," he partook of a luncheon prepared by the hands of a woman, his hostess, who lived by her pen, earning more money in New York than she could in Paris, Rome or London, and living more poorly. Why should Americans be willing to make their riches such a torment to themselves? It is because we have made of progress an ideal of life, a sort of natural religion. "Everybody knows," he says, "that we moderns have lost the habit of sleeping." Speed and the tireless spirit of innovation are the two formidable weapons of this modern progress, but they are exactly opposed to the two weapons of old-world progress of art, namely, the spirit of tradition and laborious deliberateness. We want "more" not "better," "Quantity" not "Quality." Europe is being Americanized, i.e. is being infected more and more by this American idea of progress, and America is being Europeanized, i.e. is searching the corners and nooks of Europe for the relics of a "Lost Paradise of Beauty"; and the result of the mutual influence of Europe and America upon each other is not the golden mean of a well-balanced industry and art, but mutual recrimination of human nature thwarted of a Beauty which is a primary, universal and indestructible need of our minds.

This may seem startling, but the whole book is startling, not for any gaudiness of mere verbal paradox, but for its clear reading of the problem of our times. A Catholic would say, and truly, that the writer is grudging in apportioning the share which Christianity has contributed to the civilization of the world; he would not accept the non-sacramental consideration of marriage as merely a political or social alliance, and he would have no respect for an oath "which is nothing but a covenant which every individual enters into with himself to speak the truth"; but he will be delighted with the book as a whole; for it calls a halt to this "progress beyond every limit," a progress without any self-restraint, without any discipline of self-knowledge and self-examination, but only the discipline of work, and it proclaims boldly, albeit unwittingly, the profoundly Catholic doctrine that man is a "creature of limits" and must control himself from immoderate desires.

W. T. T.

**Nantucket.** A History. By R. A. DOUGLAS-LITHGOW, M.D., LL.D. With Illustrations and a Map. New York: G. P. Putnam's Sons. \$2.50.

Aqunoonogqutut, Haskinnit-Chaopket, Mardadpoquehy, Mash-quaponitab, Oggawame, Seanakonkonet, Stirvakenishoos, Tawnatpiense, Wagutuquab Wequitaquage, Wonnashquoon. If the reader can pronounce rapidly, easily and correctly Indian names like the foregoing he may safely go to Nantucket for the summer. But those who can not repeat the list properly had best avoid the island. For the patriotic inhabitants are said to have so sensitive an ear for Nantucket place-names that hospitality is actually denied strangers who through wantonness or ignorance mispronounce the name of some hallowed pond or ancient village, but toward those tourists who can use the topographical vocabulary of the island without blundering the natives behave like the kind, life-rend'ring pelican.

Nantucket was discovered in 1602 by Bartholomew Gosnold, an English mariner. The island was included in the royal grant to the Plymouth Company in 1621, it was purchased from the Indians by Thomas Meyhew, and the first settlement was made at Edgartown in 1647. Whaling became the Islander's main source of wealth and chief industry. Great

hardships were suffered during the Revolutionary War, when the Nantucketers were plundered and harassed by British cruisers, but with the return of peace the island so prospered that by 1840 its population was nearly 10,000. Nowadays when all the "summer boarders" have returned to the mainland about 3,000 people are left.

Dr. Douglas-Lithgow's book is not as interesting and readable as the story of Nantucket ought to be. His account of the island's earlier history is too meagre, and he gives far too much space to chronicling in tiresome detail Nantucket's later development. "Quaint" is of course the sadly over-worked term that is used by all who undertake to describe the island and its old landmarks, and our author is true to the tradition. Had he written a shorter, cheaper and better-proportioned book, not only the native and the "off-islander," but even that voracious wight, the "general reader," would have rejoiced.

W. D.

### BOOKS AND AUTHORS

American readers of the *Irish Rosary* will find in its July number two articles of special interest. The first is "An Archeological Wonder," a graphic and well-illustrated account of San Clemente in Rome, the twenty-centuried edifice which is now the titular church of Cardinal O'Connell, and to which his munificence has restored its treasures of antiquity. The second article is "Our National Epoch," the "Tain Bo Cualnge," now for the first time done entire into English by Professor Joseph Dunn of the Catholic University of Washington. Shane Leslie pronounces Professor Dunn's achievement incomparably superior to all other renderings. He is equally emphatic in rating the poem's epical quality above the "Æneid" and "Iliad," and he is well acquainted with all three. He thus generalizes its value:

An epic is to a nation what a martyrology is to a church.

Blessed and privileged are the few nations who can look and find their revelation in the heroic figures of the past. For the French there is Roland, for Spain the Cid, and for Ireland Cuchulain. The Irish can see in the Tain the types of their race struggling at heroic cost and pain to the heroic and divine. They can read and not be ashamed of this primitive out-pouring of the Celt. They can share in a history that had become legend before neighboring nations had even corporate existence—a title-deed to present nationality stronger than the sword and more manifest than might.

And America, in being the first to give adequate English expression to this Epic of the Gael, will not be grudged a share in the glory.

Mr. Hilaire Belloc, the well-known Catholic publicist, is to tour this country next fall, under the direction of Mr. William J. Feakins of New York, and will give a series of lectures on history, travel and modern social problems. Among his subjects are: "The Breakdown of Representation," "The Servile State," "The Church and Europe," "The Church and Civilization," "The Road along Which Christianity Came," "The Great Northern Road," "The Retreat from Moscow," "The French Revolution," "Great Battlefields," "The Strategies of Europe," and "The Dead Cities of North Africa." As the numerous books of this versatile Anglo-Frenchman have been widely read in America, no doubt he will be heard by large audiences. Vaughan, Benson, Maturin, Gasquet, Ward, Belloc. Whom shall we have next? Let us hope Mr. Gilbert K. Chesterton will pluck up enough courage to come over.

"Waiting," a very bitter anti-Catholic novel by Gerald O'Donovan, a fallen priest, whose former book, "Father Ralph," libelled the Irish clergy, is severely criticized by the

*Church Times*, a paper "which can hardly be regarded," observes *Catholic Book Notes*, "as prejudiced in favor of the Catholic Church." The Protestant reviewer writes:

The book is much more angry and malevolent than its predecessor; it is much more of a mere Protestant attack on the Church of Rome in Ireland. . . . The description of the Roman Catholic priest is too coarse and crude, and Mr. O'Donovan is as far from understanding the *Ne Temere* decree as the average Protestant agitator. This portion of the book is of the least importance, though we gather from the publishers' announcement that it is the central purpose of the story. . . . It is because we believe that Mr. O'Donovan has allowed the polemical spirit to warp his judgment that we say that the book is disappointing. One may have strong views on the influence of the Church of Rome in Ireland without descending to write so offensively as in a passage which appears on page 357.

The Macmillan Company, of New York, refused to publish the book in this country.

The readers of the *New Weekly* were recently asked to name the nine best English novels published this year. Joseph Conrad's "Chance" stood first by a large majority and then came the following in order:

"The World Set Free," by H. G. Wells; "When Ghost Meets Ghost," by W. de Morgan; "The House in Demetrius Road," by J. D. Beresford; "The Making of an Englishman," by W. L. George; "Children of the Dead End," by Patrick McGill; "The Duchess of Wrexhe," by Hugh Walpole; "Initiation," by R. H. Benson; "The Fortunate Youth," by W. J. Locke; "Quinneys," by H. A. Vachell; "Old Mole," by Gilbert Cannan; "Time and Thomas Waring," by Morley Roberts; "The Flying Inn," by G. K. Chesterton; "On the Staircase," by Frank Swinnerton; "A Lady and Her Husband," by Amber Reeves; "Dodo the Second," by E. F. Benson; "The Making of a Bigot," by Rose Macaulay; "Roding Rectory," by Archibald Marshall; "Modern Lovers," by Viola Meynell; "The Valley of the Moon," by Jack London; "The Ragged-Trousered Philanthropist," by Robert Tresall.

Many of the novels on the list were also published in this country, and were reviewed in *AMERICA*—but not always favorably.

#### BOOKS RECEIVED

##### Benziger Brothers, New York:

My Lady Rosia. By Freda Mary Groves. \$1.25; The Ingleshorpe Chronicles. By Theodora Kendal. \$0.75; Synopsis of the Rubrics and Ceremonies of Holy Mass. By Rev. Wm. Doyle, S.J. \$0.15.

##### Catholic Truth Society, London:

St. Gerard Majella. By F. M. Capes, 1d.; The Formula of Hormisdas. By the Rev. Adrian Fortescue, Ph.D., D.D., 1d.; Catholic Social Guild Pamphlets (Third Series), 1s.; Some Aspects of the Anglican Position, 1s.; The Roman Breviary. By Dom H. Norbert Birt, O.S.B., 1d.; Catholicism. By Mgr. R. H. Benson, 1d.; Freedom of Thought and Christianity. By John G. Vance, M.A., Ph.D., 1d.; The Teresa of Canada. By the Hon. Mrs. Maxwell-Scott, 1d.; Trade Unionism. By Henry Somerville, 1d.; The History and Spirit of the Devotion to the Sacred Heart. By Rev. Allan Ross, 1d.; The Church in the Netherlands. By The Lady Acton, 1d.; A Valiant Woman (Madame d'Houet). By Mrs. Philip Gibbs, 1d.; Anti-Catholic History. How it is Written. By Hilaire Belloc, 1d.; The Church in Portugal. By the Rev. C. Torrend, S.J. Translated by the Rev. O. Kellet, S.J.

##### E. P. Dutton & Co., New York:

Everyman's Library. An Anthology of English Prose. Selected by S. L. Edwards; The Two Boyhoods. By John Ruskin; The New Golden Treasury. By Ernest Rhys. \$0.35.

##### B. Herder, St. Louis:

Lágrimas Nuevas. Por Padre Angelo de Santi, S.J.

##### Librairie Beauchêne, Paris:

Prudens sexdecim Linguarum Confessarius. Par R. P. Michel d'Herbigny, S.J. Fr. 2.

##### The Macmillan Co., New York:

The Foot Hills of Parnassus. By John Kendrick Bangs. \$1.25.

##### Ministère de la Colonisation des Mîmes et des Pêcheries, Québec:

Vastes Champs offerts à la Colonisation et à l'Industrie. La Gaspésie. Par Alfred Pelland, Publiciste du Ministère.

##### Oxford University Press, New York:

The Age of Erasmus. By P. S. Allen, M.A. \$2.00.

##### G. P. Putnam's Sons, New York:

Latin Songs with Words. Edited by Calvia S. Brown. \$2.50.

#### EDUCATION

##### Catholic Education and the Immigrant

"To the people of no other country is the problem of the education of immigrants of so much importance as to the people of the United States," writes United States Commissioner of Education Claxton in a recent bulletin. "No other country," he continues, "has so many men, women and children coming to its shores every year from all parts of the world. In many of our cities and towns, and in some of our States, the people of foreign birth constitute a very large proportion of the entire population. It is reported that the immigrants stopping in New York City last year were from ninety-eight different countries and provinces and spoke sixty-six different languages."

To stem this tide of immigration Congress recently proposed a literacy test for immigrants desiring admittance, little thinking that there is actually more need of such a test at home among our own native people than there is among the strangers to our shores, not to mention the fact that ignorance is by no means the infallible mark whereby we distinguish the undesirable citizen. It is true, however, as one superintendent of schools remarked at a public conference on the education of immigrants, held in New York City in May, 1913, that

the majority of the people who now come to us have little akin to our language; they have little akin to our mode of thought; they have little akin to our customs; and they have little akin to our traditions. They come here and are planted in an environment totally different from that to which they have been accustomed.

Consequently, the transplanting or transformation of these peoples has presented a serious problem to our Government which admits of no easy solution, because the immigrants have little or nothing in common with the great mass of our population even, to a considerable extent, in religion. Hence it is that "the school, as one of the instruments of civilization, must take its part in solving the problem," says Associate Superintendent John H. Haaren of the New York City public schools:

The freedom, he continues, in the exercise of religious duties and practices enjoyed under the laws of our country eliminates one element in the problem, save where a few well-intentioned, perhaps, but narrow-minded zealots imagine that to become a good American citizen the immigrant must eradicate all the ideals and sentiments that have characterized the race from which he came. Such people in their zeal forget that the immigrant frequently brings his contribution to enrich our civilization. The things of the higher kind—the spirituality, the reverence for authority, the love of art and music—are valuable to soften the materialism that has accompanied our great advance in prosperity, and they should not be crushed out in the attempt to remake the immigrant.—*U. S. Bureau of Ed. Bulletin* 1913, No. 8, p. 10.

That these peoples are not the ignorant, idle, ambitionless wretches that the ambitious and narrow-minded demagogues would have us believe is apparent from the fact that the least illiterate element of our population is the native-born children of foreign-born parents. The illiteracy among the children of native-born parents is more than three times as great as that among the native-born children of foreign-born parents. How, then, was the problem of the education of the immigrant solved in the public school system?

At first the children drifted into school and were put into the regular classes. The despair of the teacher charged to instruct large classes in which were a number of pupils unable to understand a word of English may easily be imagined. At first it was assumed that since a knowledge of English had to be acquired, the place for non-English-speaking pupils was in the lower grades. Consequently, the



congestion in these grades increased enormously. Then, it came out occasionally that some of these children had received considerable instruction in their own country, and that a knowledge of the English language was the only obstacle to their educational progress.—*Id.* No. 51, p. 20.

This gave rise, in the larger cities, to the "C" classes, in which the immigrant was to learn English as quickly as possible, but not at a sacrifice of progress in other subjects. Doctor Haaren has given an excellent outline of the work of the "C" classes in the Bureau of Education Bulletin referred to above.

Finally, according to press reports from New York under date of May 17, 1913, Commissioner Claxton would have as teachers in *special schools* "men and women who know the ideals and traditions of lands from which the immigrants come and at the same time are well-versed in American standards, so that the transition of the immigrant's mind might be effected without abandonment of old ideals or without revolt against American ideals."

What Doctor Claxton now proposes for the public school system has been in long-established use in the Catholic parochial schools. In fact, it has been the unvarying practice from the beginning of the great influx of immigrants. Even before Governor Seward, in the year 1840, proposed the policy of providing children of foreign nationalities with teachers who were of the same language and religious beliefs as their own and expressed the conviction that this policy was best adapted to prepare them for their life and responsibilities as American citizens—even before this, the American Catholic hierarchy had adopted the main provisions of the plan and have firmly adhered to it ever since. Governor Seward, however, was three-quarters of a century ahead of his time and his plan was unfortunately not adopted by the State. His view was diametrically opposed to that prevailing generally among the American-born citizens of the country, as is evidenced by the Know-Nothing movement.

The soundness and far-sightedness of Governor Seward's view has been completely vindicated, not only by the success that has attended the efforts of Catholics along this line, but also by the pronouncements of eminent educators in the public school system at their meeting in New York last year. This has proved

that the Catholic foreign-language school, in teaching the child his parental mother-tongue as well as English, and at the same time equipping him with the knowledge requisite for the duties and opportunities of American citizenship, has formed the most natural and easy agency of transition.—*Burns, Growth and Devel. of Cath. School System*, p. 298.

There could be no clearer evidence of the thoroughness of the work of assimilation effected in the Catholic school than the fact that the German or Polish young man, removed by but two generations—and sometimes by only one—from his immigrant ancestry, has become the strongest advocate of the use of English in his children's school.—*Id.* p. 295.

Instead of there being friction or reaction, the process of assimilation has gone on none the less surely and rapidly and effectively, because of its seeming contradiction in principle.

It was with the intention of showing how much Catholics were responsible for the success of this assimilation during the scholastic year, 1912-1913, that the present article was undertaken. Of the total number of parochial schools of the United States listed in the Catholic Directory for 1913, a little less than a fifth, or to be exact, 1,030, are maintained by Catholics of foreign nationalities. These have an enrollment of 311,328, not quite a fourth of the total enrollment of Catholic parochial schools in the United States, and they represent an approximate annual saving of \$12,769,504, as compared with the \$55,264,375 saved by the total number of parochial schools.

The table below gives the distribution of the schools among the various nationalities. The figures in this table were obtained from the individual parochial reports in the Catholic Directory. Only those schools have been included which are clearly marked in the Directory as belonging to a congregation of a particular nationality, although there is every reason to believe that no small number of schools belonging to non-English-speaking congregations have not been listed as such in some dioceses. For instance, there are a number of French schools in Massachusetts, New York, Maine, Vermont, Michigan and the other North Border States, which have not been reported as such. A number of Polish schools in the North Central States and a great number of Spanish schools in the South Border States have likewise not been designated. It has not been thought advisable to include in the table any of these schools which have not been expressly mentioned in the Catholic Directory as belonging to congregations of foreign nationalities, because it was thought better to exclude them all rather than include some and be forced to exclude others through lack of definite information. Hence the figures are extremely low.

In the table, under "Greek-Ruthenian" are included all schools listed in the Catholic Directory as Greek, Greek-Ruthenian or Ruthenian; under "Slavonian," those listed as Croatian as well as Slavonian; under "Slovenian," those listed as "Kraimer" as well as Slovenian.

Before passing on, it may be well to tell something about the less known of our immigrants. (For the following brief outline, the writer is indebted to Mr. Andrew J. Shipman. For a more detailed statement, see Mr. Shipman's articles in the "Catholic Encyclopedia" on "The Slavs in America.") Some of the designations of parishes used in the Catholic Directory refer to the language of the parishioners, others have reference to the rite and nationality. Of the Roman rite, the so-called "Kraimer" are Slovenians from Carniola (*Krain* in German), in the southwest of Austria at the border line of Italy. The Croatians are practically Slavonians from the highlands of Croatia-Slavonia, bordering on Hungary and Servia. The Slovaks are from the northern part of Hungary, on the slopes of the Carpathian Mountains, which divide them from Bohemia and Moravia. The Lithuanians are a people living between Poland and Russia, having their own language, neither Slavic nor related except slightly to any other European language. The Hungarians are called Magyars in their own language, which is likewise *sui generis*.

Of the Greek rite, the Ruthenians and so-called Greek-Ruthenians speak Ruthenian (Little Russian) and use Old Slavonic in the liturgy; the Slovaks (about three-eighths belong to the Greek rite), speak Slovak (quite like Bohemian), and use the Old Slavonic in the liturgy. The Syro-Maronites speak Arabic, but use the Old Syriac in the liturgy, while the Syro-Mechites speak Arabic and use both Greek and Arabic in the liturgy, the priest taking his preference.

In general, there has been a marked improvement, if not in the number of schools, at least in the number of teachers and the enrollment, since Doctor Burns compiled his statistics for 1909-1910. This is true of the Italian, Lithuanian, Slovak, Hungarian, Portuguese and Spanish schools. The figures, however, for the French and Polish schools seem to indicate a considerable decrease, due probably to the fact that these schools are, by the process of assimilation, gradually losing their foreign character, just as the German schools have already done for the most part, and so are no longer being distinguished in the diocesan reports from the ordinary parochial schools.

The average number of pupils per school is about 303; per teacher, about 45. Of the teachers, ninety-one per cent. are

Sisters; two and one-half per cent., priests or brothers; and six and one-half per cent., lay teachers. Sisters predominate as teachers in the schools of all nationalities except Greek-Ruthenian. Here they form but twelve and one-half per cent. of the total number, all the rest being lay teachers. Of the pupils, there are three per cent. more girls than boys in 145 schools of various nationalities from which such statistics were obtainable from the Catholic Directory, although in the case of the German and Bohemian schools, the figures differ by only a half of one per cent. in favor of the girls.

The estimated amounts saved annually to the States by the individual nationalities, as given in the last column of the table, are much lower than they would be in reality, because of the fact that the estimates are based on the annual average cost per pupil of all the pupils in the common schools, whereas the special provision made for immigrant children, if we had the figures, would make the average cost a trifle more per pupil and the totals considerably larger.

Nationality	Number of Schools	Enrollment	Teachers				Amt. saved annually to State
			Religious	Women	Men	Lay	
Belgian .....	4	1,233	38	0	1	39	\$48,139
Bohemian .....	33	8,999	194	0	5	199	349,450
Dutch .....	1	205	4	0	0	4	7,034
Flemish .....	2	80	2	0	2	4	2,077
French .....	103	37,928	850	57	66	973	1,641,093
German .....	424	125,792	2,985	96	52	3,133	5,053,297
Greek-Ruthenian .....	32	3,042	6	0	41	47	131,958
Hungarian .....	10	2,223	25	0	16	41	96,259
Italian .....	70	17,957	308	2	82	392	806,065
Lithuanian .....	21	3,776	53	0	18	71	111,007
Polish .....	276	97,744	1,651	9	140	1,800	3,993,908
Portuguese .....	1	215	4	0	0	4	10,834
Slavonian .....	20	4,037	63	0	11	74	168,636
Slovak .....	34	9,764	157	0	20	177	402,639
Slovenian .....	12	2,654	55	0	4	59	112,013
Spanish .....	10	2,000	39	4	3	46	64,449
Syrian .....	2	148	2	1	2	5	5,617
Total .....	1,055	317,797	6,436	169	463	7,068	\$13,004,475
Less twenty-five duplicates .....	25	6,469	153	0	8	161	234,971
Total .....	1,030	311,328	6,283	169	455	6,907	\$12,769,504

All of the schools included in the list either use the foreign language as the medium of instruction or at least in some similar manner preserve their national customs and traditions, while at the same time they conform to some extent to American customs and traditions. That this is the best way of "Americanizing" the immigrant is abundantly proven by the results of the process as effected upon the Germans, perhaps the earliest of our non-English-speaking immigrants. Although it is true that in almost all schools in German parishes German is taught, nevertheless it is probable that there are no longer any real German schools, English being everywhere the common medium of instruction.

Hence the best method of transforming the immigrant into an American citizen is that employed all along by the Catholic Church, not the destruction of the foreign national life and the substitution of the American national life, but the blending of the best that is in both. And the important thing for us Catholics to note is that non-Catholic educators are now coming to realize that what was formerly considered an anti-American process of educating the immigrant is now to be upheld as the most American of all. Commissioner Claxton voices the motif of this tendency when he says: "For the enrichment of our national life as well as for the happiness and welfare of individuals, we must respect their (the immigrants') ideals and preserve and strengthen all of the best of their Old World life they bring with them. We must not attempt to destroy and remake—we can only transform. Racial and national virtues must not be thoughtlessly exchanged for American vices." HERBERT F. WRIGHT,

Catholic University of America.

## ECONOMICS

### The Amsterdam Stock Exchange

A popular rhyme of hazy lineage proclaims Amsterdam "*die groote stad die is gebouwd op palen*," or, "the great city that has been built on piles," driven into the marshy soil to a considerable depth—from twenty to sixty feet—and on which subsequently the plates are laid for the support of the walls and the superstructure. The present royal palace, originally built for a city hall in 1648, is notable in this respect also, having swallowed up in its foundations no fewer than 13,659 piles. On this account the city is frequently referred to as having actually been reared on an underground forest.

But Amsterdam owes its general renown to its commercial and financial activities, particularly its trade with the Dutch East and West Indies, which by the middle of the seventeenth century had assumed such vast proportions as to make the city the principal trade emporium and the leading money market of Europe at that period. At first the merchant-burgers used to "Keep Bourse" in the open air on one of the larger bridges across the canals, or if the weather were bad, in a neighboring church building. But as early as 1611 the first Exchange-building was erected, which served its purpose for upwards of two centuries (1845). Here the nucleus was laid of those vast money transactions, private and personal at first, but later on public and cooperative, that by degrees have developed into the colossal system of dealing in stocks and bonds of modern times. The great Bank of Amsterdam that played so influential a part in the history of banking in general, had been founded in 1609 with a capital of twenty million gulden. Up to 1672 trading on the Amsterdam Exchange was mostly confined to East and West Indian commercial shares. During the panicky times that followed in 1673, when Holland was at war with the King of France, and partly invaded by the latter's armies, Dutch Government securities were added. In return for military aid Holland had agreed to pay the German emperor certain sums of money, but the national treasury being depleted at the time Government bonds payable to bearer were issued for the purpose. Thence originated the practice of gauging public events by the fluctuations of the money-market which has served as a political thermometer ever since. At first the emperor was highly indignant at the fluctuations to which these securities became subject from day to day, rising or receding in price according as his armies were approaching or withdrawing from the Dutch frontier.

The amount of available resources soon became so vast that Dutch capital was forced to seek an outlet abroad. By the middle of the eighteenth century the paper of nearly all the European Governments had been listed on the Amsterdam Bourse, while the negotiable loans contracted there by foreign cities and industrial concerns, including some in English America, already at that time numbered a hundred of the combined value of one hundred million gulden. It will be of general interest to learn that recent researches in the official archives have brought to light the fact that Amsterdam's refusal in 1773, to advance England the needed moneys for suppressing the rebellious movement in her American Colonies, so aggravated and embittered that country as to lead it into a war with Holland, through which the latter in the end suffered the loss of valuable insular possessions. The fall of the Dutch Republic and the subsequent French domination brought about inevitable economic and financial depression from which the country began to rally only on regaining its independence in 1813. The century just passed has witnessed the complete commercial recovery and very notable material progress of Holland. That its money



market is again in a prosperous condition may in part be inferred from the recent opening in Amsterdam of a handsome modern Stock Exchange building, the very considerable cost of which was defrayed by the local association of bankers and brokers. Its architect and designer was Mr. Cuypers, the Pugin of Holland, whose name and genius for upwards of half a century have been associated with the planning and constructing of numberless churches and public buildings of the highest order. While modern and up-to-date in all of its interior arrangements, the exterior of the new Exchange presents a charming seventeenth century aspect, in complete harmony with the architectural lines of the city's historical buildings of the neighborhood. Its main trading-room, covered in its entirety by a glass roof supported by huge marble columns, measures ninety by one hundred and twenty feet, and is surrounded on the four sides by an overhead gallery for the convenience of the public. All that human ingenuity has contrived in the way of lighting, heating, ventilating and dispatching is found liberally applied throughout the great building. Besides a spacious and elegantly appointed council-room for the Governors, a number of private parlors, library and reading-rooms, café and restaurants have been provided for the members. The principal decorations consist of a gorgeous reproduction of the armorial bearings of the eleven United Dutch provinces, around the walls of the main trading-room. The general impression conveyed by the whole is such as to mark the structure a veritable modern money-palace.

Judging by the columns on columns in the metropolitan papers of shares and securities at present listed on the Amsterdam Stock Exchange the marvel is how and by whom, year in and year out, the business is kept moving. Every country of the habitable globe is represented by the tokens either of its industrial activities or Government indebtedness. It goes without saying that the United States makes a rather prominent showing in these lists. Dutch capital for the last fifty to sixty years has largely been employed in the material development of America, particularly of the Western States. The majority of our present great railroad systems in their inception obtained funds from the Amsterdam Bourse. For instance, the building of the Union Pacific and Denver and Rio Grande railroads in the sixties and seventies was furthered by Dutch money and by the confidence Holland's capitalists felt in the dormant resources and the promising future of this Republic. From the foregoing it may be inferred that patronizing the Stock Exchange must be quite general among all classes of Dutch citizens. With the exception of a limited number of large fortunes here and there, Holland's wealth is generally well distributed among its people. Though its area on the map is noticeably small, its soil is rich and through the industry of its occupants is rendered highly productive. The Utopian scheme of "three acres and a cow" for the support of every Englishman, broached some years ago by the Right Hon. Jesse Collings, in some instances might not fall short of realization in Holland where even an acre plot of ground, not infrequently furnishes independent support for a family. Of the approximately two and three-quarter million acres under culture about eighty-five per cent. is made up of holdings less than fifty acres in extent, while over fifty-seven per cent. of all estates are being farmed by their owners. And all of such small holdings under ordinary conditions not only enable their occupants to support themselves in comfort, but in addition, to put by considerable sums of money, or, according to Dutch custom, to invest in stocks and bonds. If legitimate investments of the kind, as distinguished from mere "wild-catting," are to be included in the category of "gambling" the Dutch may be said to be great gamblers indeed.

That their natural penchant for speculating is being shrewdly fostered and encouraged would appear from the numerous syndicates, "Consortiums" or pools, that freely advertise their shares, whereby the small speculator is given a fair show of participating in stock operations on a larger scale. The fascination of the game under one form or another, has ever strongly appealed to the race, and where it leads the Latin to try his luck in a Government lottery, or the Anglo-Saxon to bet on a horse race, or the American to invest in a vacant lot out on the prairies, the moderately well-to-do Hollander generally speaking will "take a drive" in stocks. With all that the Dutch, like their trans-Rhenish cousins, temperamentally, are a thrifty and frugal people. They are adepts in taking care of the cents, knowing full well the dollars will always take care of themselves. As compared to one in every ten Americans, one in every three Hollanders, according to the latest statistics, is a depositor in a savings bank. In English-speaking countries they have at times been ridiculed as stupid. The truth is, they are a most practical people; their strong boxes hold the securities of every nation.

V. S.

## NOTES AND COMMENTS

The subjoined letter was written to a priest by a Mexican Rebel:

DEAR SIR:—

We have noticed in June 15th *El Paso Herald* the lying report that you so glibly give of indignities practised by Pancho Villa on you Mendez, Macias, and Leon. . . . Now, we wish to state, that you know that over half that you have repeated to the reporte was absolutely faulse. But you have followed this infernal lying so very long, that it has become second nature with you. . . . In the first place, Villa could not have used you half so badly as would have been justified in doing. You and your ilk has caused all of the blood-shed of the Mexican revolution. Your lying, hypocritical, superstitious, dark and bloody religion has ruined Mexico for the next three generations to come. We just DARE YOU to ever put your foot over the line of Mexico again so long as you live. . . . The Constitutionalist (even should they loose our cause) will see to it that YOU never have any more blood money from our poor people. . . . You have robbed and robbed us until you feel as if you owned us body soul and spirit. . . . And now you are out making up all kinds of lies on Villa and your class of rotten religion is what has made Pancho Villa what he is to day. . . . He has had brain enough to see through your damnable schemes and is now teaching the rest of his people what you are—from the OLD POPE down to the meanest murderer of a Jesuit in Mexico. Those mock executions that you told about—you knew that they would not be believed by intelligent people, no one but a jesuit could study up such "infamous" lies. . . . We all know, and you do too, that your old man "the pope—on the Tiber, sent that old bloody bastard Huerta over seven million dollars" in the name of the old mother of harlots "the catholic church" to overthrow Madero, and every intelligent man and woman in both Mexico and the United States of America know this to be a fact. . . . And all of this blood that has been spilled on the account of this dirty bloody trick has got to come out of the hids of you jesuits. . . . Of course you are safe—so far as the law is concerned in the U. S. at present, but it will not be so always and our advice to you and your kind is to stay where you are, for Mexico is and always will be waiting your coming. The United States will find out to their sorrow too, if we are not badly mistaken, for no town, county, state or country can be enlightened, grow, have peace and prosper where a jesuit lives and exercises his damnable religion and heresy. And we will venture to state that in less than a very few years the people of the U. S. (when they do know the truth on you and your ilk) they will arise up and murder every hoof of you before the Government can pull them off, and then they will understand what you have done to Mexico for three hundred years.

You are a set of robbers, every one of you, you are a

hundred times worse robbers than Villa ever was, or any other man who ever lived in Mexico except another jesuit. . . . Your whole religion is hinged on MONEY, WOMEN and WINE. These three are the LIFE AND SOUL AND BODY of the CATHOLIC DOCTRINS, from the POPE DOWN TO THE HONEREST JESUIT.

Can you count on your fingers and toes the exact number of our girls and women that you have seduced, ravished and ruined? . . . Did you ever take inventory of how many girls you have been instrumental in sending to houses of prostitution? . . . How many widows and orphans have you robbed for the past twenty years? . . . And you volunteered to be shot first? . . . No "bigger" lie could be told than that. And every person who was near the place will testify to that black lie.

The history of a jesuit priest is, that he is more afraid of death than any other class of men living on the earth. . . . Though they scheme every way known to their ingenuity to fool the world into believing that they are martyrs; and such a thing as a catholic martyr is an unknown quantity and never can be a fact—for it would be a contradiction of roman history. . . . A stock car was good enough for you and the bloody brothers of yours to ride in—in fact it would have been better to have made you walk out—and that would have been to good. . . . As soon as Villa can read the *Herald*, we'll venture to say that there will be very few bloodsuckers like unto you will have the opportunity to walk out.

It is a dirty shame for Villa to send such rotten jesuit bloodsuckers over to the U. S. to suck the life blood out of poor ignorant catholic believers in that country, Villa should be held responsible for shoving such a filth into that country. . . . Every one a robber of innocence, of homes, of happiness, of funds, of virtue, of sacredness, of love, of peace, of mens souls, of womens souls and of truth, but God will repay—You will reap what you have sown, God is not mocked.

You have keep schools out of Dear Mexico, you have kept the holy Bible out of Dear Mexico. . . . You have starved the brain of the mexican people by pacing superstition ahead of truth, facts and all classes of learning, now they will turn on you and all bloody jesuits and rend you. . . . They are on to your game at last and its woe unto you if you ever come south again.

El Paso.

ONE WHO KNOWS YOU,  
AS YOU ARE.

The ferocious document speaks for itself. Comment is quite unnecessary.

The Los Angeles *Times*, after stating that a particularly atrocious crime had been committed against a child of twelve by a "wealthy grocer" who is an "ex-convict with a record of thirteen years in the penitentiary," proceeds to say:

Gladys was sent to Arizona in 1904 by the Sisters Home Society of New York City. She was a waif. With sixteen other tots about two years of age Gladys was taken to Clifton, Ariz., and consigned to the care of some Mexican families. The white men and women working in the mining town opposed the placing of the babies in the care of the Mexicans, and one night 200 armed white miners took the seventeen babies from the Mexicans after a fight, and they were adopted by different families. The Mexicans, through the Catholic Church, carried the matter through the courts to the Supreme Court of the United States. President Roosevelt asked the then Territorial Governor Brodie to investigate the matter. Governor Brodie reported that the children were well provided for. The Mexicans lost their appeal.

In view of the fate of this unfortunate child, it is to be hoped that her little companions are not "well provided for."

The first American Congress of Catholic Organists and Choirmasters, and those interested in the cause of Sacred Music, has recently been held at Cliff Haven, N. Y. The United States, Canada and Mexico were represented at the Congress, which had for one of its chief objects the promotion of the *Motu Proprio* of Pope Pius X, dated November

22, 1903. The Congress discussed some practical plans for the betterment of the present condition of ecclesiastical music on this continent, and it is much to be hoped that the discussions will bring about sorely needed reforms. Among the points raised were the following:

The establishment of a Summer School providing instruction in plain chant, liturgical music, etc.

The compilation of a Catholic hymnal for general use, with not only a devotional character, but an unquestioned artistic value.

The publication of a periodical devoted to the interests of the Society of St. Gregory, under whose auspices the Congress was convened. This periodical is to contain lists of recommended liturgical music.

It is gratifying to know that at last the Church's liturgical music is gradually managing to get a little recognition, but we have not got very far in eleven years, and generally speaking the *Motu Proprio* is brought to our notice more in the breach than in observance.

The *Living Church* prints the following from a minister well known in Boston:

Some one raises the question as to whether the law of the Church of England anywhere explicitly recognizes the seal of Sacramental Confession. Surely, nothing can be plainer than Canon 113 of the Canons of 1603:

"We do straitly charge and admonish him (the Minister) that he do not at any time reveal or make known, to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as, by the laws of this realm, his own life may be called in question for concealing the same), under the pain of irregularity."

Does the minister really think that a canon which, at least, permits the revealing of some crimes committed to one's trust and secrecy, can have anything to do with the seal of sacramental confession? Perhaps, for he has a curiously double mind. Telling lately how the Bishop of Luxemburg had been condemned to pay damages for speaking his mind about Freemasons, he added: "As an ecclesiastic, I mourn; as a Freemason I rejoice." One who can divide his judgment on a matter of justice, can do so on a matter of fact.

A case of some interest is before the British courts. It touches the validity of a deed by which a lady disposed of her income. The lady is a convert; and some time after her conversion she began to fail in health so that at length she was certified as of unsound mind. Before this took place she had entered a convent, which, as her disease progressed, dismissed her as unfit for religious life. This would have been the natural course of events, had it not been for the peculiar order she had chosen, the "Order of Helpless and Holy Souls," according to the lawyers in the case, if the report of the *Times* may be trusted. For such an order the lady was clearly well fitted. As a convert who had given up much for the faith and who sought in it the religious life, she may be put down as a holy soul, and as a person intellectually weak, she was certainly a helpless soul. Why, then, was she dismissed? We must confess that no such order as that of Helpless and Holy Souls is to be found in the Catholic Church. We have the "Helpers of the Holy Souls," which is quite a different thing; and if it was the one which the afflicted lady tried to enter, no one need wonder that she was dismissed. In the life of arduous charity its members lead there is no place for helpless souls, no matter how holy they be. But it is wonderful how much ignorance concerning the Catholic Church passes muster among those who are supposed to be well informed.